

A PLAINE AND FAMILIAR EXPOSITION:

Of the Eighteenth, Nineteenth, and
Twentieth Chapters of the Prouerbs
of SALOMON.

By IOHN DOD and ROBERT
CLEAVER.

PSALME 34. VER. 8.

*g Taste yee, and see how gracious the Lord is, Blessed is the
man that trusteth in him.*



L O N D O N

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A PLAIN AND FAMILIAR EXPOSITION

Of the Principles, Nature, and
Tendency of Christianity
as a Moral and Political System

By
JOHN WILKINSON

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JOHN WILKINSON, at the
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To the Right VVorshipfull our appro-
ued Christian friend, Mistrisse ELIZA-
BETH WALTER of *Wimbleton*, Grace
Mercie and Peace.



Ood Mistrisse WALTER,
theplentifull frutes of your
Christian loue towards vs,
and many others, doe not
onely binde vs to offer vp
our Prayers and prayses to
God for you in priuate, but
also to giue some more ap-
parant testimonie of our vn-
fained thankfulnessse vnto

your selfe, as being a speciall instrument of our good and
comfort.

Here therefore we present vnto you this small Treatise,
not doubting of your fauourable acceptance thereof, when
our former VVritings did onely passe by you, you alwayes
called them in, and gaue them kind entertainment, not
onely in your House, but in your heart; and therefore these
now that come vnder your owne Name, and cast them-
selues vpon your fauour, cannot bee vnwelcome. If your
successe in Reading, bee answerable to our desire and pur-
pose

The Epistle Dedicatorie.

pose in writing, you shall not loose your labour. And thus
with all thankfull remembrance of our dutie, wee here
commit you to the gracious protection of Almighty
God, beseeching him to make perfect that good worke
which hee hath in great mercie begunne in you, and
abundantly to recompence all your kindnesse
and goodnesse to his Seruants, in multi-
plying his comfort and blessings
vpon you and yours
for euer.

Your worships much bound and in the

Lord to be commaunded.

IOHN DOD and

RO. CLEAVER.

A Summarie of all the Doctrine collected out of the severall Verses of these three Chapters.

CHAP. 18.

VERSE. I.

Doct. **W**Hatsoever any man best loneth, that he will with greatest diligence and providence labour for.

Verse II.

Doct. It is the roote of a sinfull man to bee possessed with selfe-liking, and wilfulnesse in his owne wayes.

Verse VII.

Doct. Euill words are most pernicious to those that speake them.

Verse IX.

Doct. A sloathfull person standeth in the state of a spend-thrift.

Verse X.

Doct. They live in best safety that are most assured of Gods fauor.

Verse XIII.

Doct. They that are too forward and hasty in speaking, are apt to fall into absurd lies, when they speake.

Verse XIIIII.

Doct. 1. No trouble or affliction is too heauie for a cheerefull hart to undergoe.

Doct. 2. The horror of a terrified conscience, is an importable burthen.

Verse XV.

Doct. 1. He that would be wise to saluation, must apply both his heart and eares to Gods holy word.

Doct.

THE CONTENTS.

Doct. 2. *They that haue the best knowledge, are the most willing to learne more.*

Verse XVII.

Doct. *A bad cause commonly hath the aduantage at the beginning, and a good cause preuaileth in the end.*

Verse XVIII.

Doct. *Then a lot is lawfully vsed, when it either procureth or preserueth peace and equity.*

Verse XIX.

Doct. *The more neerely men are knit together, the more greenous the breach is, when iarres doe grow betwene them.*

Verse XXII.

Doct. *They onely speede well in mariage, whom God maketh the match for in mercy.*

Verse XXIII.

Doct. *Affliction and a lowe estate, is a meanes to bring men to lowly behauiour.*

Verse XXIII.

Doct. *It is in vaine for him to expect constant kindnesse from others, which is carelesse to performe duties to others.*

CHAP. 19.

VERSE. I.

Doct. **T***hey that bee small and godly, are in better case then such as be great and wicked.*

Verse II.

Doct. 1. *An hart altogether ignorant, is altogether corrupt & sinful.*

Doct. 2. *Whatsoeuer is rashly done, is ill done.*

Verse III.

Doct. 1. *Emery mans hurt doth grow from his own sinne & folly.*

Doct. 2. *Afflictions often make many wicked men the worse.*

Verse IIII.

Doct. *Fleshy men loue onely themselves, vnder pretence of friendship to others.*

Verse V.

Doct. 1. *Howsoeuer false witnesses preuaile against others, they shall be sure to speede ill themselves.*

Doct. 2. *No lier can line in any good safety.*

Doct.

THE CONTENTS.

Verse VI.

Doct. *Many pretende much loyaltie to Princes and Potentates, which beare little good will vnto them.*

Verse VII.

Doct. *Neither consanguinity nor familiarity will make a fleshy friend firme to him that is in misery.*

Verse VIII.

Doct. 1. *It is a prerogative peculiar to the wise and godly, to be owners of their owne hearts.*

Doct. 2. *Every godly wise man is a true friend to himselfe.*

Verse X.

Doct. 1. *The liberty of delights and comfortable prosperity, doth nothing belong to the wicked.*

Doct. 2. *All sinners are bondmen, and every good man is a Prince.*

Doct. 3. *Evill rulers neuer abuse their authority so much, as when the godly fall into their hands.* Verse XI.

Doct. *It maketh much for a mans credit to be gentle and peaceable.*

Verse XII.

Doct. *It is expedient for men to be good subiects, even for feare or hope of the Princes affections.* Verse XIII.

Doct. *The most delectable commodities of this life, turne many times to be very offensive.* Verse XIII.

Doct. 1. *No man can possibly have possessions of equall value with a good yoke-fellow.*

Doct. 2. *The more immediate any good gift of God is, the more precious it is.*

Doct. 3. *The Lord hath a principall hand in all good mariages.*

Verse XV.

Doct. 1. *Slothfulness is a vice very hurtfull both to body, soule, and outward estate.*

Doct. 2. *Wrighteous dealing bringeth that misery vpon mens heads, which they are most afraid of.* Verse XVI.

Doct. *So much conscience as any man maketh of obedience to Gods will, so much assurance he hath of salvation and safety.*

Verse XVII.

Doct. *What soever good is done to godly men afflicted, is accepted*
A of

THE CONTENTS.

of God as done to himselfe. Verse. XVIII.

Doct. 1. Correction of children ought not to be over-long deferred.

Doct. 2. They shew themselves unmercifull Parents, which exempt their children from due correction.

Verse XIX.

Doct. Correction is neither to be given in passion, nor omitted remissely.

Verse XX.

Doct. A godly man shall haue the greatest benefit of his piety and graces, when he draweth neere to his death.

Verse XXI.

Doct. Things come not to passe by mens purposes, but by Gods appointment.

Ver. XXII.

Doct. 1. Vertue and well-doeing is the best ornament that any man can be decked with.

Doct. 2. Pouerty is no disparagement to the godly, nor any preferment to the wicked.

Verse XXIII.

Doct. 1. Enery good man liueth alwayes in safety of his life.

Doct. 2. Godlinesse procureth sufficient provision for mens outward estates.

Doct. 3. Nothing that is hurtfull can befall any man that is godly.

Verse XXV.

Doct. Though obstinate persons be excluded, yet they are not to be exempted from due punishment.

Verse XXVII.

Doct. Whosoener will proceede constantly in the wayes of God, must take heede of seducers.

Verse XXVIII.

Doct. 1. A wicked person may easily be made a false witnesse.

Doct. 2. The greater delight any man taketh in sinning, the more greater a sinner he is.

Verse XXIX.

Doct. Though wicked men deride the words of God, yet they cannot escape the execution of them.

CHAP. 20. VERSE. I.

Doct. **T**hey that giue themselves to drunkenness, doe cast themselves into many mischiefes.

Doct.

THE CONTENTS.

Verse III.

Doct. *It is a laudable vertue to be of a quiet disposition, and to avoid contentions.*

Verse IIII.

Doct. 1. *Light occasions will hinder carelesse men from the doing of necessary duties.*

Doct. 2. *He that will take his ease when he ought not, shall feelee misery when he would not.*

Verse V.

Doct. 1. *Malicious men haue further reaches and plots in their heads, then the world knoweth of.*

Doct. 2. *There be none so crafty, but others may be as wise to sift them.*

Verse VI.

Doct. *The best works of unfaithfull men be of no value with God.*

Verse VII.

Doct. 1. *Whosoever is sincere & honest, the same is also righteous.*

Doct. 2. *Faithfull Parents haue no cause to dread the state of their children after their decease.*

Verse VIII.

Doct. *A vigilant Ruler is a restraint and terrour to vicious persons.*

Verse IX.

Doct. *The best shall haue corruptions and sinnes cleauing to them, so long as they liue.*

Verse XI.

Doct. *It concerneth the young as well as the olds, to be religious, and to liue vertuously.*

Verse XII.

Doct. *Our members and senses are the workmanship and gift of God.*

Verse XIII.

Doct. *The abuse of lawfull things is unlawfull & hurtfull.*

Verse XIIIII.

Doct. 1. *The Lord doth take notice of all the behaviour of men in their trafficking one with another.*

Doct. 2. *Carnall men direct not their tongues so much to speake truth, as to seeke their owne aduantage.*

Verse XVI.

Doct. *They that rashly cast themselves into debt, are not so fauorably to be dealt with; as they that fall there-into through necessity.*

Verse XVII.

Doct. 1. *Nothing is so pleasant to the wicked, as that which is most hurtfull.*

A 2

Doct.

THE CONTENTS.

Doct. 1. Though iniquity and wickednesse yeeld pleasure at the beginning, yet they will put men to paine in the end.

Verse XVIII.

Doct. 1. A mans wisdom serueth him for best vse, when hee will not rest vpon it alone, but be holpen by the counsell of others.

Doct. 2. Wisdom and counsell are as needefull and auailable for warre, as strength and power.

Ver. XIX.

Doct. 1. It is good wisdom not to trust a slanderer or tell-tale; with thy secrets.

Doct. 2. Both consultation and conuersation with flatterers is to be avoided.

Verse XX.

Doct. Rebellious children and such as vilifie their Parents, are subiect to some not able mischiefe and punishment.

Verse XXII.

Doct. All kinde of reuenge is unlawfull for Christians.

Verse XXIII.

Doct. God hath a provident hand in the disposing of all mens waies.

Verse XXV.

Doct. Sacrilegious persons cannot long prosper.

Verse XXVI.

Doct. It is no cruelty for the Magistrates sharply to punish leude and disordered persons.

Verse XXVII.

Doct. 1. That onely is to be esteemed a life which is sanctified with grace.

Doct. 2. Where God worketh grace, he also giveth knowledge and understanding.

Verse XXVIII.

Doct. The best way for Princes to confirme and strengthen themselves, is to be good to their subiects.

Verse XXIX.

Doct. God doth adorne men with severall gifts, according to the diuersity of their conditions.

Verse XXX.

Doct. Seuer corrections are sometimes to be vsed as good medicines against great sinners.

AN EXPOSITION
OF THE EIGHTEENTH
CHAPTER OF THE
PROVERBS.

CHAPTER. XVIII.

Verse 1. *For his desire a man will seek, separating himself, and deale in every matter.*



Or his desire a man will seek] Every man will applie his minde and indeuour to get that which hee affecteth, *separating himselfe*, a-voiding all the lets & impediments which are like to crosse his desire, *and will deale in every matter*, hee will attempt all such courses as may serue for the accomplishment of

his purpose.

¶ Whatsoever anie man best loueth, that he will with greatest diligence and providence labour for.

That which the heart most wisheth, whether it be good or bad, the tongue, hand and head, with all the other members, are ready to procure. *Jeremie* complained of the wicked, which delighted in wickednesse: that they gaue themselves to fraude and falshood, and *rooke great paines to do wickedly*. And *Esay* commendeth the godly, which set their mindes on godlinesse, *that with their soules, they desired the Lord in the night*: and therefore with their spirits within them, they would seek him in the morning. When *Achab* had apprehended an hope of glorie and

B

wealth,

Dott.

1er. 9. 1.

wealth, to be worne at Ramoth in Gilead, he presently calleth about how to come by it, and then he solicitech *Iehosaphat* to beare him companie, and then he appointeth his flattering prophets to giue him encouragement, and then he scorned at *Micaiah* that foretold the perill, and then he goeth on obstinately rather then resolutely to trie the successe. And *David*s principall care was to please the Lord, and to procure comfort to his owne soule, and therefore he resolved, for that purpose, to walke in the lawes of the Lord, and to banish from him all corrupt and pernicious companions. *Away* (saith he) ye wicked; for I will keepe the commandements of my God. In which examples aswell of the one, as of the other, our text is verified, though in contrarie manner. For both these kings were inflamed with contrarie desires; the one of his owne glorie, the other of the Lords: both of them separated themselves, the one from good counsell, the other from bad: both of them practised that which they deemed best for their turnes, the one contempt against Gods word, the other obedience to it.

Reasons.

First, it is the nature of loue, to make men industrious and painefull to compassse that which they couet for the satisfying of their wills, as appeareth by generall experience.

Secondly, they that be good, and delight in goodnes, shall be assisted and directed by Gods holie spirit in godly proceedings: and they that be sinfull and take pleasure in sinne, shall be driuen forwards, and prompted by the suggestions of Satan in mischieuous practises.

Vse.

Confutation of the colourable glosses whereby innumerable guilefull professours illude their owne soules, and decieve the opinion of others. They thinke themselves zealous for the truth, and desirous of saluation, but are idle, and take no paines to purchase grace: they are barren, and bring not forth the fruits of loue: they are carelesse, and flie not from the hautes of sinne.

The leaudest companions are as acceptable to them, as the honestest Christians: the most infectious speeche displeaseth

PROVERBS.

displease them no more then the wholesomest instructions: they are as well contented to be present where the wickedest practises are plaied, as where the godliest seruices are performed. If the seate of loue were in the mouth, and not in the heart, if saying in word were sufficient to declare a sound affection, without shewing the same indeed, we might beleeue such men, that they had vpright desire (for none are more forward to brag and boast thereof then they) but sithens they faile of seeking and separating, and exerceising, which should make them manifest, they must pardon vs though we conceiue not so well of them, when we see no better testimony of pietie in them.

Verse. 2. *A foole is not delighted with knowledge, but in discovering his owne heart.*

A Foole] a wicked person destitute of grace and wisdom, and yet highly conceited thereof, *hath no delight in understanding,* is not desirous to be truly wise, and therefore regardeth as little the meanes whereby he may attaine to wisdom, *but in discovering his owne heart,* in shewing by word and deed, that follie and naughtines which proceedeth out of his corrupt and wretched heart, nothing doth satisfie him, but that which is agreeable to his humours.

¶ It is the note of a sinfull man to be possessed with selfe-liking, and wilfulnes in his owne waies.

Of all men whom the prophets had to deale with, they most complaine of those that were of this disposition, and no man was more troubled with them, as it seemeth than *Ieremie*. When in the name of the Lord he willed them to inquire of the old way which is the good way, and walke therein, and they should finde rest to their soules, they said, they would not walke therein. When he bid them take heede to the sound of the trumpet, (that is the word of God by his messengers) they said, they would not take heede. When he admonished them to returne euery one from his euill way, and make their waies, and their workes good, they said desperately, surely

Isa. 12. 12. 13.

we will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart. And was that good dealing with him in Egypt, when they told him expressely, that the word

Isa. 44. 16. 17.

which he had spoken in the name of the Lord, they would not beare it of him, but would doe whatsoever thing went out of their owne mouth.

Reasons.

1

First, carnall reason, and worldly wisdom, are of great force and estimation with them, and these are enmitie to the counsels of God, and the counsels of God are foolishnes to them.

2

Secondly, the lusts of the flesh doe rule and raigne in their soules and members, they are wholly led with sensualitie: and what can they relish which sauoureth of the spirit? and what will not delight them, that is sinfull and sensuall?

3

Thirdly, pride continually aboundeth in their hearts, they are toppe-full thereof, and ouerflowen with it, so that all good counsell giuen vnto them, they reiect as contemptible, but their owne wills and deuises, they follow as diuine and admirable. Their wittes are so fresh, their knowledge so deepe, their speeches so wise, and their actions so well ordered, as that nothing is well, either done, or said, or thought of, which is contrarie to their courses.

Use.

1.

Instruction not to like of vnderstanding or instruction the worse, because so many doe like of it no better: for we know that the greatest number doth neuer consist of the wisest men, but of the worldliest. And what though the whole band of Sathans subiects should with open mouth exclaime and cry out vpon wisdom? It is enough for her due praise, and our imitation, that she is iustified of her owne children. *Who hath beleaued our report, saith the prophet Isay? and yet blessed were they that did beleuee it, though neuer so fewe; and cursed were they that gaue no credit to it, although there were many millions of them.*

Matt 11. 19.

Isay. 53.

2

Coniuction of all peruerse and obstinate persons, which be wedded to their willes, and of euery one which taketh pleasure in sinne, that naughtines hath place in his heart. But who told vs what is in their minds and affections, what they best loue and like of? Shall we be iudges of their consciences? They tell

in word and deed which way their heart is inclined, their leaud and licentious exercises bewray and discover their inward corruptions. Who heareth not their tongues say that they are vnchastly minded, when their lipps be vially talking impurely? doeth not lust and leaudneisse issue out of their mouths? And will not immodest and wanton behauiour and dalliances declare as much to mens eyes? Who seeth not a coniectious affection shewing forth it selfe by greedie seeking of gaine, and com noditie? And Joeth not ambition, and insolencie, and garishnes, testifie against proud persons to their faces? So doe riot, vnthriftines, and voluptuous liuing, perpetually cry out vpon Epicures and bellie-gods.

Consolation for them that strue to bring their wills in subiection to Gods wisdome, and imbrace instruction, and as much as they can, doe mortifie their inordinate affections: the spirit of God inditeth them not of folly, but the Lords owne testimonie consequently cleareth them of that contumacious obstinacie whereof the wicked are conuicted.

Verf. 3. *When the wicked commeth, then commeth contempt, and with the vile man reproach.*

When the wicked commeth,] when any man becommeth wicked, & waxeth sinfull, then commeth contempt, dishonour and infamie follow fast after him, his credit is growing into a consumption, how great and many meanes soeuer he hath to vphold it: and with the vile man reproach, he that is vicious, and by ill doing deserueth shame, shall be sure to haue shame and reproach his companions: if men dare not speake contemptuously to him, yet they will talke contemptibly of him, or though they should be afraid to censure him in their words, yet they will be bold to despise him in their mindes. See chap. 11. 2. & 13. 18.

Verf. 4. *The words of an excellent mans mouth, are as deepe waters, the wellspring of wisdome, is as a flowing riuer.*

The words,] the wholesome and fruitfull speeches, of an excellent mans mouth, vttered by godly men, and such as feare the

Psal. 16. 3.

Prou. 12. 26.

Lord: for to them doth the holic Ghost vouchsafe the title of excellencie: as when *Danid* saith in the Psalms, *My goodnes extendeth to the Saints that are in the earth, and to the excellent.* And when *Salomon* saith in this booke, *The righteous is more excellent then his neighbour,* They are as deepe waters, plentifull and copious, such as faile not, nor can be drawne drie at anie time. *The Well-spring of wisdom is like a flowing river,* their hearts feede their mouthes, and thereout, wise, holic, and fruitfull words flowe abundantly, as a vehement streame boyleth out of a rich Fountaine. See Chapt. 10. 11.

Verse 5. *To accept of the person of the wicked is not good, to overthrow the iust man in iudgement.*

TO accept of the person of the wicked] to free him from punishment, or to shew him fauour in a bad matter, for his power, parentage, kindred, friendes, witte, wealth, gifts, acquaintance, or to regard anie thing in him, without the cause, is not good, but dangerous and hurtfull, it will draw downe the iudgements of God vpon those Magistrates, or persons whatsoeuer, which vse such parcialitie: and he speaketh in this manner, because there is a shewe of wisdom, and policie, for gaine & safety, by gratifying of them, in respect of the bribes which they will giue to haue their turnes serued, and the mischief which they will worke to those that proccede seuerely against them, to overthrow the iust man in iudgement, this is the effect, that commonlie insueth vpon the fauor that is shewed to the wicked, and maketh the sinne double: In so much as vnrighteous malefactors are spared, so much the harmlesse and innocent are oppressed: that hand which lifteth vp him, whom it ought to beat downe, will beate downe him, whome it ought to lift vp. Either of these were great offences alone, but verie grievous when they are both conioyned together. It was a foule fault to seeke the release of *Barrabas*, which had deserved to die, but to haue him deliuered, that *Christ* might be crucified, was intollerable wickednes: and yet it would haue bene more notorious and detestable, if *Christ* had bin condemned to die, by the practise and per-

persuasion of *Barrabbas*, which thing sometimes befallerh the members of *Christ*, by th' instigation of the successours of *Barrabbas*. The *Shechemites* aduentured to doe that which is here condemned, and therefore they felt the penaltie which here is threatned: they would set vp *Abimelech* to be king, because he was of their bloud, and slue the other sonnes of *Gideon* for his sake, and at his request, but in the end they found it not good to accept of the person of the wicked, and to ouerthrowe the iust: for they and their Cittie were destroyed, for taking part with their wicked kinsman, and offering violence to the righteous children of *Gideon*. See Chap. 17. verse 15;

Iul. 9. 45.

Verse 6. *A fooles lippes come with strife, and his mouth calleth for stripes.*

Verse 7. *The mouth of a foole is his owne destruction, and his lippes are a snare for his soule.*

A Fooles lippes come with strife,] the wicked talke of a graceles foole, his rayling, slandering, lying, backbyting, challenges, comparings, nipping, and gyrding, doe as directlie tende to quarrels, or brablings, as if they had legges to goe vnto contention: which is especially to be vnderstood of them that be froward, proude, giuen to scoffing, and others of like nature & disposition: and his mouth calleth for stripes, the words of his mouth do prouoke, and euen call for blowes, and punishments, by his desire vpon others, but by desert and effect vpon himselfe. The mouth of a foole is his owne destruction, his vnadvised and intemperate speeches bring his owne ouerthrow, and his lippes are for his soule, that matter which his lippes doe maliciousslie or rashlie vtter, is an occasion and meanes to intrappe him, to the hazard of his state, life, and saluation. ¶ Euill words are most pernicious to those that speake them. Doct.

Ecclesiastes affirmeth, that the lippes of a foole denoure himselfe. And in the twelfth Chapter of this booke, the euill man is saide to be ensnared by the wickednesse of his lippes; and diuers such sayings are to be found in the former Chapters, which were verified in *Dorg*, in *Haman*, and *Daniels* aduerlaties, whose

tongues

Eccl. 10. 13.
Jam. 3. 6.
Prou. 12. 13.
mat. 13. 7.

tongues were sharpe and keene, to cut their owne throates, but blunted by the good hand of God, that they could not hurt his seruants, whome they strooke at with their bitter accusations.

Reasons.

First, the tongue is an edge toole, and requireth the skill of wisdom, and the strength of grace to handle it. If it be well managed, it is a weapon defensive, if otherwise, it is as much offensive to him that abuseth it, who euer holdeth the point and edge in his owne hands, & smiteth at others with the hilt.

2.

Secondly, the Lord is wont to render such men their owne measure, and maketh them fall into the pittes, which with their harmefull tongues they haue digged for their brethren. They which by lying and traducing would defame others, by the discouerie of their liues are made infamous themselves, and as they would haue hurt thereby the state of them whome they falslie accused, so their owne states are impaired by actions and suites arising vpon their slaunders. So it falleth out with fierce and furious fellows, and gibing-mates, and challengers, that seeking either the disgrace or blood of their neighbours, they receiue contempt and wounds to themselves. And so speede conspirators and traitorous people, they maligne the life of the Prince, and peace of the Countrey, and therefore doe practise the ruine of both, but it pleaseth God to make both to stand, and manie of them to fall, and let the rest beware, that they drink not of the same cup with them, although for a time, they be too much fauoured.

3.

Thirdly, it is iust and righteous with the Lord, to call all vngodly men to accounts before his iudgements seate, not onely for their wicked workes, but sinfull words: yea, for euery idle word, as our Sauour foretelleth, & then they shall finde to their endlesse woe, this Scripture to be fulfilled; that *the mouth of a foole is his owne destruction, and his lippes are a snare for his soule.*

Mat 12. 36.

Vse.

Admonition, to be more afraid of speaking sinfully, then of all that sinfull men can speak against vs, because they can onely attempt thereby to hurt vs, if wee be vpright with the Lord, and hee will hide vs from the scourge of their tongues, that though they blame vs for a time, yet they shall not shame vs

for

for euer : though they worke our trouble , or death , as they did *Naboths*, yet not our destruction, as they could not doe his: but their owne euil tongues will effect mischief against themselves, for punishment of bodie, and perdition of soule, for euer. Then if thou wouldest rule thy tongue better, that it draw thee not into such dangers, thou must not suffer sinne to raigne in thy life, nor to rule in thy heart, which will commaund thy mouth, and ouerrule thy tongue : and the Lord by his righteous prouidence doth manie times giue them ouer to the follie and violence of their lippes, to their shame and miserie, which will not be guided by the wisdome and vertue of *his* lippes, to their glorie and happines.

Vers. 8. The words of the tale-bearer are as strokes , and they goe downe into the inward parts of the bellie.

THe words of the tale-bearer] the malicious accusatiōs which whisperers doe secretly mutter against men behind their backs, *are as strokes* , as wounds that are giuen by weapons: they doe them as much hurt by seeking their infamie, or trouble, or by alienating the mindes , and good opinions of their friendes and neighbours from them, as if they had smitten them with a sword , *and they goe downe into the inward parts of the belly*: they are like vnto dartes, wherewith men are dangerouslie wounded, piercing (as it were) into the verie intrailles. See Chapt. 12. verse 18.

Vers. 9. Euen he that is negligent in his businesse, is a brother to a waster.

HE that carrieth himselfe slothfullie in the works of his calling, being without all care and indeuour to set forwards his affaires, *is brother to a waster* , is like to him that prodigally wasteth his substance, as if he were his owne brother, and shall as certainly, though it may be, not so speedily, come to pouertie, as hee.

¶ A slothfull person, standeth in the state of an vnthrif.

Doct.

C

Though

Though there be some difference in the manner, and degrees of their sinning, yet the holie Ghost condemneth them both to be sinfull: and though they walke in diuers pathes, yet they meete together at the last in miserie and wretchednesse, answereable to the measure of their misbehaviour and rechelines.

Reas.

1.

First, they that are too backward to serue the Lord in fruitfull labour, are lightly too forwardes, to serue the flesh in fruitlesse sensualitie: and so as remisse and idle Droanes, they deuoure much more, then the most laborious and painefull Bees.

2.

Secondly, all is spoyled whatsoever they spend, that which they eate, and drinke, and weare, is none of theirs, by warrant, to their hearts from God, though they haue a ciuill title to the same, they deale like beasts, that breake into mens fieldes, and eate vp the Corne and grasse, that is not allowed vnto them: and therefore the Apostle admonisheth such to *marke with quietnes, and eate their owne bread.*

2. Thef. 3. 12.

3.

Thirdly, penurie and want is threatned vnto them, and executed vpon them, and so are they whipped with the same rodde wherewith waiters are scourged. *Hee that hardeneth pastime* (saith hee, of the spend-thrift) *shall be a poore man: and hee that loneth oyle and wine. shall not be rich. And thy pouertie,* (saith hee, to the slothfull) *commeth as one that trauaileth by the way, it maketh hast as a Poast, or swift passenger, and thy necessitie like an armed man, with force and violence vnresistably.*

Prov. 21. 17.

Prov. 24. 34.

4.

Fourthlie, they are seldome patient of pouertie, though often oppressed with it: and therefore, they growe in the end, to lying, and shifing, to falshood and filching, and all manner of indirect courses. Which appeareth by the precept of the Apostle: *Let him that stole, steale no more: but rather let him labour with his hands, the thing which is good, that he may haue to giue vnto him that needeth.*

Eph. 4. 28.

5.

Fiftlie, great hurt is done, and much redoundeth to the publike state by their badde husbandrie. *By slothfulnesse, the roofes of their houses goe to decay,* (as the wise-man testifieth,) *and*

Ecc. 19. 18.

and by the idlenesse of their handes, their houses droppe thorough. Their mounds and stone walles are broken downe, and their fieldes are overgrowne with thornes and nettles: by meanes whereof, those habitations are ruinated, and groundes become barren which peradventure wasters would haue solde, and thrifty men haue bought, (or purchased) before they came to such desolation. Prou. 24. 31.

Instruction for men to informe themselves what businesse God hath called them vnto, and what is their worke, that they may therein shewe their diligence.

Euery man, of euery degree, as well rich as poore, as well mightie as meane, as well noble as base, must knowe that hee is borne for some imployment to the good of his brethren, if hee will acknowledge himselfe to be a member, and not an vlcere in the bodie of mankind.

But if loue and dutie to men, be not of force enough to perswade thee to bestowe thy time vscfully, let providence, and the regard of thine owne estate preuaile with thee, that hauing little, thou mayest get more: or hauing much, thou mayest preserue that which thou possessest. Or if thou takest not that for a sufficient motiue, to induce thee to labour, yet stand in awe of God, and despise not his will & ordinance, who hath enioyned Adam and all Adams posteritie, yet in his loynes, to get Gen. 3. 19.
their bread in the sweate of their faces.

And if contemptuously, they will needs deuoure it, without anie trauaile or good vocation, they bite at a bayte vpon an hooke, they shall be sure to swallowe downe his curse therewith. See this point and vse more largely handleed, Chapter, 10. 4.

Verse 10. *The name of the Lord is a strong Tower: the righteous runneth to it, and is exalted.*

THe Name of the Lord his fauour ioynd with his mightie power, and faithfulness towards his people, is a strong Tower, as a Fort or Castle of defence is, for the safetie of them that are within it: so he preserueth his from the violence of their

aduersaries, that would destroy or hurt them: *the righteous*, such as be iust, and godlie, and feare him, *runne vnto it*, depend vpon him, and by prayer, and confidence, commit themselues to his protection, against Satan, sinne, damnation, and all manner of daungers both of soule and bodie, *and are exalted*, so kept from the rage of troubles, and the reach of their enemies, as if they were taken vp into an high Turret, or set in some place aloft, which no enemy could either vndermine, or assault, or shoote vp vnto.

Doct. ¶ They liue in best safetie, that are most assured of Gods fauour.

His name here is opposed, and set against all earthly munitions, whether of wealth, authoritie, armour, armies, friendes, holds, or whatsoeuer else men take to be fences for them. This causeth him to speake so comfortable to his *Israel*, the whole bodie of his people, saying: *The Eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemy before thee, and will say, destroy them.* And this causeth his *Israel*, his seruants, and faithfull ones, to glorie so confidentlie in his goodnes, saying: *I will say vnto the Lord, o mine hope, and my fortresse: hee is my God, in him will I trust.*

Psal. 91. 2.

Reasons.

First, hee is not onely mightie, but Al-mightie, and onely mightie, euen the Lord of might and power: and the strongest creatures haue but a limited strength, and that they hold, and exercise, but at his will, and during his pleasure.

2

Secondly, hee is a refuge against one euill, as well as an other, or against euery one, as anie: the strength of Castles can keepe out men, and their violence, (though by treason sometimes they may haue also entrance thereinto) yet famine, pestilence, mortalitie, sinfulness, death, and the diuell, cannot be kept out: but our God is a defence against all these, that none of them shall be hurtfull vnto vs, whensoever we shall be besieged by them.

Yd. 1.

Instruction to declare our selues righteous, and enioy the prerogatiue of righteousness, in seeking helpe at Gods hand, against all our troubles & dangers. Our castle is euery where: the gate therof is alwayes open for friends, & shut against enemies:

no

no time is vnseasonable to repaire vnto it : no place is an impediment to hinder vs from it : no bodily weakenes can disable vs of it. This iourney may be vndertaken at midnight aswell as at noone, and we may runne apace as we sit in our houses, and lie in our beds, and the feeblest cripple, may make as good speed as the swiftest footeman : onely let vs not make our hearts lame, or our waies vnpassable, by infidelitie, vaine confidence, or euill conuersation, with guiltines of conscience. Faith, and faithfull behauiour, put agilitie into the soule, and make passage for it vnto Gods presence, without interruption.

This serueth also to reprove their follie, and to conuince them of vnrighteousnes, which dare not commit themselues to the name of the Lord for their succour, lest it should be battered, and beaten downe vpon their heads, and therefore flie to such fortresses as are founded meerely vpon their owne fancies. How many doe make the flesh their arme, for things concerning their bodies, and this present life, as is the custome of worldlings ? And how many doe trust in lying vanities, as idols, the helpe of the dead, and prayers to be made for them when themselues are dead, in the behalfe of their soules, in the life to come, as is the practise of papists ? See this point, and other materiall vses thereof in the ninth chapter, first verse, and third doctrine.

Verse. II. *The substance of the rich man, is as it were his strong citie, and as a high wall in his imagination.*

IN the former sentence was declared wherein the godly seeke for safetie, and finde it, and that is in the name of the Lord : and in this, wherein the wicked, especially being wealthy, presume of defence, but faile of it, and that is in their goods and possessions. For they seeme a strong citie, which no dangers can vanquish, and an high wall, that no miserie can scale and climbe ouer : but all is in their owne imagination, and nothing in truth : for they are weake and lowe, and vtterly void of power against any kind of calamities. See chap. 10. 15.

Verse 12. *Before destruction the heart of a man is haughtie, and before glorie goeth lowlinesse.*

BEfore destruction] before some grieuous calamitie, whereby a man is as it were broken in peeces (as the word importeth) with miserie, sorrow, or shame, *the heart is haughtie*, the minde is puffed up with selfe-liking, and so groweth secure, and careles, and *before glorie goeth lowlines*, when a man is humble in his owne eyes, and thinketh basely of himselfe, and reverently of others, and submitteth himselfe to Gods hand, to beare willingly whatsoeuer he shall impose vpon him, he is in the way to true honour, if he be not aduanced to preferment, yet he shall be refreshed with comfort, and enriched with graces. See chap. 11. 2. and 16. v. 18. 19.

Verse 13. *He that answereth a master before he hath heard it, it is a follie and a shame to him.*

TO make answer, or replie to a speech, or at all to speake of any matter, before a man hath thoroughly heard, and fullie informed himselfe therein, is a rash and indiscreete part, and the euill consequents thereof, cannot but redound much to his discredit.

Doff.

¶ They that are too forward and hastic in speaking, are apt to fall into absurdities when they speake.

Act. 26. 24.

Festus shewed himselfe scarce sober, and in his right minde, when he interrupted *Paul* so rudely in that his diuine oration, and charged him to be beside himselfe. And it is noted as one of the faults wherewith *David* was blemished, that vpon *Ziba* his bare accusation, he passed away *Mephibosheths* maintenance from him, before *Mephibosheth* was brought to his answer. But the iustice and wisdom of our Lord *Iesus Christ*, is praised by way of prophetic for a contrarie course in his proceedings. For so much doth *Esay* testifie, when he saith, that *the spirit of the Lord shall rest vpon him: the spirit of wisdom, and vnderstanding, the spirit of counsell, and strength, the spirit*

a. Sam. 16. 4.

of knowledge, and of the feare of the Lord, and shall make him prudent in the feare of the Lord; for he shall not iudge after the sight of his eyes (that is, by superficiall and slight shewes) neither reprove by hearing of his eares, (that is, by heare-say, and flying reports) but with right conscience shall he iudge the poore.

First, he that will deale wisely, must worke by knowledge *Reasons.* and certaintie, which can never be attained vnto by meere coniectures (because falschood at the first glance seemeth to carrie the colour of truth) but by manifest information and prooffe, whereby the equitie of euery cause is to be made apparent and euident.

Secondly, they that are giuen to be suddaine with their lips, before that matters be duely ripened to their eares, doe many times suddainely more hurt to themselves and others, then afterwards they can well heale againe with their most mature deliberation. It is not so easie to recouer the credit of wisdom, truth and equitie, as to incur the censure of follie, falschood, and iniquitie. Neither can we so soone retract mens mindes from an hard opinion of those persons, or causes, which we vniustly depraue, as we can iniuriously induce them to an euill perswasion thereof.

Reprooffe of diuers that haue nimble and light tongues, and can readily say whatsoeuer commeth into their minde, which doe greatly delight to babble and reason, though that which they pronounce be vaine and friuolous, yea diuers times erroneous, vngodly, and wicked. And yet are so prest and readie to speake, that they cannot suffer an other to end his tale, yea hardly to beginne it, who notwithstanding expect applause and commendation for their great wisdom and iudgement. But if these be wise, then *Salomon* was very sillie in condemning their course; and if *Salomon* were indued with knowledge and vnderstanding, these may worthily be reputed fooles without iudgement.

And to passe by them that take aduantage at a clause of a saying, and appiehend not the sentence, or stumble at words, not regarding the meaning, as the malicious cauillers did, which put no difference betweene the temple of Christ his bodie,

Vj.

2. Pet. 2. 12. bodie, and the temple of stone) they are hereby controlled, and that sharply, which *speake euill*, as *Peter* saith, *of the things which they know not*: and so much more they which not onely speake euill, but passe a sentence of condemnation: which are not onely headie to condemne, but also hastie to inflict punishment vpon their innocent vnderlings. So dealt *Passur* with *Jeremie*, and *Ananias* with *Paul*: but so would not *Iob* deale with his people, though of his owne familie, though bondmen, though handmaidens, though neuer so meane and abiect: hearing they should haue, and iustice they should finde: if their cause proued good, their intreatie should not be bad.

Ier. 20.

Act. 23.

Iob. 31. 13.

2

Iob. 32.

Instruction to follow the precept of *Saint Iames*, who admonisheth euery man to *be swift to heare, and slowe to speake*. He that is most talkatiue and readie to obiekt, is alwaies least attentive, and negligent to learne: and he that is most silent, vntill it be time to speake, will like *Elisha* in the booke of *Iob*, be best able to speake to the purpose, when time requireth. By such shall a good cause be well maintained, falsehood and errours discovered, the truth iustified, the companie edified, and their owne wisdom and knowledge made manifest to those that heare them.

Verse. 14. *The spirit of a man will beare out his infirmities, but a wounded conscience who can beare?*

THe spirit of a man] his heart being in a comfortable estate by the sight of Gods fauour, and the testimonie of a good conscience, will beare out his infirmities, maketh him to sustaine with patience, and some cheerfulness, manifold paines and diseases of the bodie, and all outward crosses whatsoever: but a wounded spirit who can beare? but when the soule is cast downe, and as it were broken with the apprehension of Gods indignation, none can endure the horror and anguish thereof, nor any thing raise it vp, and giue comfort to it, but God alone.

Doct. 1.

¶ No trouble or affliction is too heauie for a patient and cheerful heart to vndergoe.

If

If necessities, if distresses, if stripes, if prisons, if tumults, had bene of force to make a faithfull man to fall, the Apostle Paul would not haue bene able to stand so constantlie as hee did; for all these hee patientlie suffered, for the honour of his ministerie. And though Davids calamities, by the rapes, incests, murders, and rebellions, committed in his owne familie, and even by his owne Children, were as grievous and painefull, as broken bones: yet when his soule did feelee Gods fauour and goodnesse towards him, hee was not out of hope to recouer againe his former comfort and ioyfulness.

This might be further exemplified by Job, by Iacob, and manie others, especiallie those worthie martyrs, whome the Apostle proposeth for examples to the Hebrewes, who were tried by mockings and scourgings: yea moreouer, by bondes and prisonment. They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered up and downe in sheeps-skinnes, and in goates-skinnes, being destitute, afflicted, and tormented.

First, being iustified by faith, and at peace with God, their faith and power doth obtaine a diuine power from God, and that causeth heauie burthens to be borne, as though they were light, and bitter potions to be swallowed downe, as though they were sweete and pleasant.

Secondly, they looke to the end which the Lord doth aime at in all their tribulations, and that is their profite: and the effect that will ensue therevpon at the last, and that is their eternall blessednes.

Instruction for them that feare God, not so much to foreseare afflictions and troubles, as if the weight and load of the same would crush them to peeces. Whatsoever can befall anie godly man, depending on the goodnes of God, touching his health, state, safetie, friends, or any thing that doth externalie concerne him, is but a tollerable infirmitie, as David found at Ziglag, when his goods were gone, his Clittie brent, his wiues taken captiues, together with his Children, his friends become his foes, and his life in imminent danger: for they were about to stone him, and yet in all this extremitie, he is said

2. Cor. 6. 4.

Psal. 51. 2.

Heb. 11. 36.
37.

Rom. 8.

2.

Vjs.

Sam. 30. 6.

to haue comforted himselfe in the Lord his God. Now hee that was so prouident for *Dauid*, to assist his heart with helpe and power in his aduersitie, will not be carelesse for the rest of his people, as to leaue them destitute of aide and succour in their distresses. If hee lay yokes on their neckes, and burdens on their shoulders, hee will either make their yoakes and burdens to be light and easie, or else their neckes and shoulders to be strong and mightie. And therefore so much distemper as any man breaketh into in his afflictions, so much defect he bewrayeth of the vigour, and fortitude of the spirit.

Doct. 2.

¶ But a wounded spirit, &c. The horror of a terrified conscience is an importable burden.

The bodie in his health and strength, with all the delectable things that sense doeth delight in, is vnable to support, and yeeld refreshing to the soule afflicted, as the soule in her peace and tranquillitie doth animate and cherish the bodie diseased. The anguishes and agues of diuers godlie men, being strongly assaulted with feares, and temptations, as of *Iob*, and *Dauid*, and *Christ* especiallie, doe giue a cleare testimonie to the truth of this point: and the vntterable gripings, and desperate horrors of the wicked, doe make it vndoubtedly certaine and manifest. How miserable was *Balthazar* affrighted, and racked with terrors in the midst of his cuppes, at his sumptuous banquet; notwithstanding the greatnes of his power, the maiestie of his place, the largenes of his dominions, the gorgiounes of his buildings, the plentie of his plate and treasures, whereof much was now before him, and the multitude of his friends, whereof manie now were with him?

Dan. 9.

It shalbe needlesse here to dilate the case of *Caine* and *Judas*, of whome, the one restlesslie pursued himselfe from place to place on earth, and the other posted to the tree with all hast possible, to rush with speedines into hell.

Reas. 1.

First, they looke vpon the angry countenance of God, and apprehend his irefull indignation, & that is so immeasurable fearefull and terrible, as neither man nor Angell can possible sustaine it. *Fall on vs mountains* (say the mightie men, in the Re-

Apo. 6. 16. 17 uelation,) *hide vs, o Rockes,* (say the Kings and Chiefest men,) *from*

from the presence of him that sitteth on the Throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand?

Secondlie, the guilt of sinne is a most grieuous vicer for their hearts to feelee, and an hideous obiect for their eyes to see, and yet it is alwayes before them, and continually within them. No debt, though of millions, and to the cruellest creditor in all the world, is so dangerous, as deadly sinne: no writte is so ineuitable as the curses of Gods holie Law: and no arrest is so vncomfortable and irkesome, as the biting accusations of the conscience.

2.

Thirdly, the continuall perill of death, of hell, and condemnation, doth maruellouslie dismay them, in so much that life it selfe, which all liuing creatures ardentlie desire to retaine, and all the delights and priuiledges thereof, are of no estimation and value with them: the violent dread of destruction, draweth them often, to seeke their destruction with violence.

3.

Instruction to price the peace of a good conscience at an higher rate then all bodilie blessings, and earthlie commodities, as health, wealth, wit, reputation, authoritie, dignitie, kinde friends, prosperous children, and all other desireable gifts that are but temporarie: if it haue them ioyned with it, be thankfull for these, but more for that: if it be bestowed alone without them, be content with that, and murmure not at the defect of these.

Vse.

Secondly, beware how thou pearce thy soule with knowne and wilfull transgressions, least thou make a wound therein, which in the end may prooue vn sufferable painefull, and vnourable desperate. Which mischiefe, the better to preuent, let euerie man often examine his wayes, and get pardon for his sinnes, and purging from them, before they exulcerate, and breake forth into such pernicious malladies. And it is verie needfull to profite by, and make good vse of more gentle and milde corrections, that euerie affliction bring vs to some humiliation, by the finding out of our offences, and the vnfaigned acknowledgement of them.

D 2

Lastly,

Lastly, sithens the state of them that are laden with the poise of a troubled conscience, is so full of calamitie, so wofull and lamentable, what mercie and compassion is therefore to be shewed vnto them? Are they not much to be borne with, euen in their infirmities, pittied, prayed for, and comforted, and not reproched, despised, and laughed at? Who art thou which shaking thy head at their feares, doubts, and diffidence, canst true-lic say, I shall neuer drinke of this cuppe, this miserie shall neuer fall vpon me? And if thou in that state wouldest not haue affliction added to thy selfe afflicted, then cause not them to be made more sorrowfull, which are already well-neare overwhelmed with sorrow.

Verse 15. *The heart of the prudent possesseth knowledge, and the care of the wise will seeke after vnderstanding.*

THe heart of the prudent possesseth knowledge, I hee that is acquainted with the state of his owne soule, and discerneth how precious and fruitfull, and needfull vnderstanding is, will not content himselfe to haue wisdom in his eares, or head, or lippes, but layeth it vp in his heart, as his chiefe treasure, and the care of the wise seeketh after vnderstanding: he labour-eth to increase knowledge and grace, adding dailie therevnto, by harkening as much as he may, to all sound and wholesome instructions.

Doct. 1.

Hee that would be wise to saluation, must applie both his heart and eares to Gods holy word. Wisdom expecteth both these at the hands of her children, and schollers, and conditioneth with them, that they shall be without neither, if they will enioy her, and her graces. *Asy some (saith she) if thou wilt receive my words, and hide my commandments within thee, and cause thine eares to hearken to wisdom, and incline thine heart to vnderstanding, then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God. There more shall be spoken of this mat- ter.*

Prov. 2.1.2.3.

q. 4nd

¶ And the eares of the wise, &c. They that have the best knowledge, are the most willing to learne more. See chap. 9. v. 9. doct. 2.

Verse. 16. The gift of a man enlargeth him, and leadeth him before great men.

THe gift of a man] not the good qualities that are in him, and the graces which he hath received, but the present that he bringeth, and the reward that he bestoweth, *enlargeth him, and leadeth him before great men*, maketh room for him, and procureth him access to the presence of them that are in high places, and of great authoritie, from whom also he getteth countenance and favour, whether his suite be equall, or vnlawfull. See chap. 17. v. 8.

Verse. 17. He that is first in his owne cause is iust: then commeth his neighbour and maketh inquirie of him.

HE that is first in his owne cause] he that is in a controuersie, speaketh first, before the magistrate, arbitrator, or any other to whom it belongeth to heare the matter, *is iust*, so pleadeth for himselfe, and setteth such colours vpon his cause, that he seemeth to be very righteous: if he be plaintiffe, that his informations be equall, and waightie, if defendant, that his apologie is good, and he innocent. Yet is not this to be vnderstood of every one that hath the first place of speech: for righteous men doe many times begin the declaration of the cause, or defence of themselves, and be found vpright and faithfull both in the entrance and end of the strife: but it is ment of false fellows, that respect not what they may warrantably auerre with truth, but what they can audaciously affirme with impudencie. *Then commeth his neighbour, and maketh inquirie of him*, he that in the second place, or afterwards is to make answer vnto him, or reply vpon him, confuteth his allegations, detecteth his falsehood, and conuineeth him, of indirect and naughtie dealing.

Doct.

¶ A bad cause commonly hath aduantage at the beginning, and a good cause preuaileth in the end.

So it fell out betweene *Ioseph*, and his miltris; betweene *Micaiah*, and the false prophets: betweene *Mordecai*, and *Haman*: betweene *Paul*, and *Tertullus*: betweene *Christ*, and the pharises: betweene the Gospell, and poperie.

Reasons.

1

First, wicked men that maintaine euill causes, are shamelesse to speake lies, and diuers that heare them, are readie to beleue lies, vntill the truth doe euidently refell them.

2

Secondly, God in his prouidence doth so dispose of it, that his people may be the better humbled: that they may be drawne to seeke his helpe, and that his hand may be seene in their prosperous successe at the last.

Vse.

Instruction to rulers and iudges, and euery one to whom authoritie is committed, to lend the eares as well to the one side as the other, before they condemne or acquite either of them: and that they proceed as they finde the matter confirmed or confuted by due proofes, and not as they heare it affirmed, or contradicted by bare words: for our prouerbe is as true as common: One tale is good, till an other be heard. And this may also admonish all men to take heede how they garnish bad causes with artificiall colours, as vaine women paint their withered faces to make them seeme very faire and beautifull: the breath of truth will at the last blowe vpon them, whereby their hew shall be changed, that euery one shall see their deformitie, not by hauing a disfigured vizage, but a dishonest behaviour. Though they thrue in their practises for a time, yet it is impossible for them to succeed well in their euil waies for euer: either their neighbours, one man or other, will lay open their falshood and faultines to the eyes of the world in the day of their conuiction, or else the Lord will bring their leaudnes to light, before men and Angells, and all the world, at the day of iudgement.

Verse. 18. *The lot causeth contentions to cease, and maketh a partition amongst the mighty.*

He

HE declareth the true, and right use of a lot, by telling what is done, for that which ought to be done: namely, in difficult and doubtfull causes, which cannot otherwise be well determined, and where in diuision men cannot agree betweene themselves what part euery one should haue, that then they be satisfied with that which the Lord by lot doth after a sort, award vnto them. And he maketh speciall mention of the *mischiefe*. that it serueth to compound their controuersies, because that when they contend, by reason of their power, and strength, and stout stomacks, they greatly damnifie one another.

¶ Then a lot is lawfully vsed, when it either procureth or pre- *Doth*. serueth peace, and equitie.

For the auoyding of partialitie, wrong, strife, and murmuring, the *Israelites* are commanded by *Moses*, and ordered by *Iosua*, to inherite the land of *Canaan* by lot, according to their families: *Numb. 33.* *44.* *Is the more*, saith he, ye shall giue more inheritance, and to the fewer, the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers, ye shall inherit.

When *Saul* by lot was chosen to be king, there was no occa- *1. Saul. 10.* sion giuen, or taken, for ought that we read, that any other should stand vp against him to get the place, or thinke himselfe vnworthily reiected, that he was not chosen. And so *Act. 1.* when the lot for the Apostleship fell on *Matthias*, *Barsabas* forthwith gaue place vnto him, and all the rest acknowledged the election to be from the Lord.

First, God himselfe hath instituted and appointed it, his ordinance it is, and not mans inuention, and to this end destinated by him, that iustice and concord might be maintained, where they are planted: and repaired againe, where they are violated. *Reasons.*

Secondly, the hand of his providence hath the direction of *2* as we haue already scene in the sixteenth chapter: *The lot is Prou. 16. 33.* cast into the lap, but the whole disposition thereof is of the Lord.

Instruction that we neuer deale with a lot, but vpon iust cause, when need so requireth, and in due manner, as is seemely, *Vj.* and

and fit for the exercise thereof. Beware that it be not friv-
lously perverted to sports and trifles, and especially to doe
wrong and iniurie, as the souldiours did to winne *Christ* his
vesture, and *Haman*, in seeking thereby a luckie time to de-
stroy all the *Jewes*. And whosoever vpon serious and weightie
affaires shalbe lawfully occasioned to vse it, let them commit
the successe to the providence of God, by praier, and submit
themselves to his determination, with contentment. It was
found by lot, that *Acham* by transgressing the commande-
ment of God, concerning the execrable, and consecrated
things, had deserved to die, and was accordingly to be punished
with death: he nothing gaine-said the testimonie of God there-
in, but yelded himselfe to be an offendour, and to suffer the
punishment that his offence demerited.

Ioshua. 7.

And so much did *Jonah* likewise, and more then that,
(though the Lord more spared, and miraculously prefer-
ued him) for when the lot conuicted him to be the man,
for whose sake that boisterous and dangerous storme was
raised, himselfe passed sentence of death and drowning vpon
himselfe, and required the heathen marriners to doe execu-
tion.

Jonah. I. 12.

Vse.

Reproofof them which inuert this good and vsfull ordi-
nance, and make it serue for euill and hurtfull purposes, as
they doe, that giue themselves to carding and dycing. Doe
they ayme at this, that euery one, as neare as may be, shall haue
and hold his owne? or doe they not aduenture euery one
the losse of his owne vnthrifely, to get an other mans,
though it were his whole patrimonie, without due considera-
tion, vnrighteously? Is this an euen and equall, and indiffe-
rent forme of making partition? And how well they be con-
tent to depart with that which the dice doth allot them to lose,
and how much peace is spread among them, and how great con-
tentions are pacified, may appeare by their frownings, and fret-
tings, when their full bagges haue emptied their stomacks into
their fellowes pockets, yea by their brawling, swearing, and
cursing, and many times by their challenges, quarrels, and
combats.

Abre.

Verse 19. *A brother offended, is harder to winne then a strong Citie : and their contentions are like the barre of a Pallace.*

A Brother] a naturall brother, a neare kinsman, a kind friend, offended, alienated by wrongs receiued, or imagined to be done vnto him, from him whome hee so much affected before, is harder to winne then a strong Citie, will with more difficultie be brought to firme and vnfaigned reconciliation, then a Citie well defended, can be vanquished and taken. And their contentions, their strife, and suites, are like the barre of a Pallace, strong, and vehement, and must with no lesse adoe be pacified, whiles their power serueth them to pursue one another, then the mightie iron barres, whereby the gates of a Castle, Fort, or great building, are shut in, and kept safe, may be broken, or cut in sunder. But this is to be vnderstood of vnregenerate and fleshlie men, or of Gods seruants so farre as they be carnall, and not otherwise: for it is a commendation that is giuen to the godlie, by Saint Iames, that their wisdom which they receiue from above, maketh them peaceable, gentle, and easie to be intreated.

Iam. 3. 17.

¶ The more neerly men are knit together, the more grievous the breach is, when iarres doe growe betwene them.

Deff.

Their friendship not so much seames-ript, as torne in the whole cloth: the sinewes of their loue are cut in sunder, rather then the skinne of it broken.

Examples we haue hereof, of those that haue bin wicked on both sides, as Abimelech, and the Shechemites: Ishobeth, and Abner: Absalom, and Vashti first, & Haman afterwards: and so in like manner of Absalom and Amnon. Experience also may be seene, in such as haue bene vnitd with the bands of nature, and disioyned by the difference of religions, though peradventure they may both make profession of the same, the one in fraude, the other in faithfulness: Such were Caine and Abell, Esau, and Iacob: Iacobs elder sonnes before their conuersion, and Ioseph.

How extreemely the worse of these maligned the better, euerie

B

rie

rie man may reade, and how implacable the wicked of them were to the godlie, till the Lord by grace or providence, appeased them, is euident in the Scriptures.

Reasons.

1.

Mat. 10. 21.

2.

Pl. 55. 13. 14.

Vse.

First, when men be of the same blood, and of a contrarie spirit, and behauiour, the enuie groweth the greater, and the malice more violent from the vngodlie against the righteous, because the goodnes of them that be neere vnto them, doth verie much disgrace and condemne their sinfulness and rebellion. And therefore they reuenge it with vnnaturall and barbarous fiercenes: sometimes *the brother betraying the brother to death*: and sometimes *the father the sonne*: and sometimes *the children rising against their parents*; and causing them to die, as our Sauour testifieth.

Secondlie, where there hath bene a great league of kindness, and much loue betweene them, there when then they fall to variance, their expectations be deceiued, and that good opinion and hope that one had of the other, & then all things are taken in the worst part, as *Abasmerus* dealt with *Haman*: & then the remembrance of all former familiarities, & curtesies, do aggravate the new risen offences, as *David* did iustly obbraide *Achitophel*. There is no surfeit more dangerous and hurtfull, then to haue the stomach annoyed, and overcome of such meates as a man was wont most to like of.

Instruction to vse our brethren and friends with all good respects, as whereby we may tye their loue the faster vnto vs, and not giue cause that it should be separated from vs. And better it is to beare some wrongs, then by taking of euery offence, to imbitter our owne hearts and theirs, to the ruine of our amitie and friendship. *Abraham* chose rather to depart from much of his right, then that he would lose anie of his nephew *Lots* loue, or be at a difference with him. And if our friends and brethren be estranged from vs, the harder it is to reconcile their good affection, the greater diligence is to be vsed in effecting of it. If we haue trespassed against them, let vs confesse it: if they haue bin misinformed against vs, let vs cōfute it: if ought be doubtful, and is misinterpreted, let vs explaine it: and when we haue done all that we can do to recover their good wil, by wisdom,

meeknes,

meekenes, patience, curtesie, and kindnes: let vs deale with the Lord, as *Iacob* did concerning *Eſau*, that hee will bowe and incline their hearts vnto vs, if their fauour and friendship be expedient for vs.

Consolation to them that beeing iniuriouſlie intreated with wrongs, and indignities, will either not take an offence, or easily remit it. It is grace which begetteth in them that facilitie and mildnes, corrupt nature neuer yeeldeth ſuch fruit. Such a ſpirit had *Ioseph*, when he was ſo mercifull to his brethren that had bene ſo malicious. Such a ſpirit had *Moseſ*, that was meeke towards *Aaron*, and *Miriam*, which had vniuſticlie murmured againſt him. And ſuch a ſpirit had *Ieſus Chriſt*, and the fountaine of the ſame, is hee that pardoned his enemies, and prayed for them, and dyed for them.

2.

Numb. 12. 13.

Verſe. 20. *With the fruit of a mans mouth ſhall his bellie be ſatisfied, and with the increaſe of his lippes ſhall hee be filled.*

VV *It is the fruit of a mans mouth*] with thoſe wordes which the mouth of a man vttereth, be they good or bad, as the tree yeeldeth her fruit, be it ſweet or ſower, ſhall his bellie be ſatisfied, he ſhall be as it were, fed with ioy, or ſorrow, and with the increaſe of his lippes, according to thoſe ſpeeches which the lips uſe moſt to deliuer, whoſome, or hurtfull, as the ground ſendeth forth her crop of corne or weeds, ſhall he be filled, he ſhall either haue great welfare, or great woe, many bleſſings, or many iudgements. Almoſt the ſame wordes are in the 12. chap. ver. 14.

Verſe 21. *Death and life are in the power of the tongue, as enery one delighteth to uſe it, hee ſhall eate the fruit thereof.*

THis verſe in part, containeth an explication of the former, ſhewing what is that ſatisfying, & filling, which is there mentioned, that it extendeth to all miſeric, euen to the verie death of the wicked, which abuſe their tongues to euill, & to all happines, eue to life it ſelfe, & that euerlaſting, (as is alſo meant of the contrarie) of the godlie, which uſe their tongues aright,

E 2

both

both which are saide to be *in the power thereof*: that is, the peruerting, or well ordering of the same, is effectuall, either for destruction or saluation: and yet this force is not in the pronouncing of wordes, but in th'affection from which they constantly proceed, and *as euery one delighteth to vse it*: so *hee shall eate thereof*. Hypocrites sometimes doe make faire shewes, but their hearts and lippes accord not together, and therefore their smooth speeches tend not to life: and godly men sometimes forget themselues, but they take not pleasure in euill speaking, and therefore they shall not be destroyed, though they may be corrected. See Chapt. 13. vers. 3.

Vers 22. *Hee that findeth a good wife, findeth a good thing, and obtaineth fauour of the Lord.*

HE that findeth a good wife,] which being himselfe a good man, hath, and seeth, and inioyeth the benefite of a good wife, and faithfull wife, *findeth a good thing*; which shall be for his helpe and comfort; *and obtaineth fauour of the Lord*, receiueth a testimonie of his loue, in bestowing so great a blessing vpon him: and so doth a godlie woman, that findeth a good and gracious husband.

Def.

¶ They onely speede well in marriage, whom God maketh the match for, in mercie. This will more plainly appeare in the verse of the next Chapter.

14

Vers. 23. *The poore speaketh with supplications: but the rich answereth roughly.*

THe poore] he that is in miserie, in perill, in feare, or subiecti-
on, *speaketh with supplications*, submisely, and lowely, to the
wealthie & mightie, beseeching him in humble manner, and
reuerent termes, especially when he hath any suite vnto them.
But the rich answereth roughly: he that hath abundance of goods,
or is in authority, not onely reiecteth the poore petitioner con-
temptuously, with a churlish deniall, but otherwise also is proud
and insolent in his speeches. Commonly thus it is, but yet not
alwaies: for some of the lowest sort speake disdainfully, & some
great personages behaue themselues curteouslie.

¶ Affliction

¶ Affliction and a lowe estate, is a meanes to bring men to lowly behauiour. We haue *Naomy*, and *Ruth*, the woman of *Canaan*, and many others, for precedents hercof, among the godly: and *Pharao*, *Benhadad*, *Human*, and diuers of the same crew, for experience of this, among the wicked. Doct. Exodus 9. 27
1. King. 20. 32.
Hest. 7. 7.

First, the hearts of them that are wise and godly, are taught to stoupe to their estates, and to shewe humilitie towards those by whose hands they hope that the Lord will minister helpe vnto them. For it is the direct way to moue other men to be mercifull, and to make themselues capable of mercie. Reasons.

Secondly, euen of them that be vnregenerate, some be crushed with penurie, & calamities, that they haue no stomacke to be sturdie: and some be awed with dread and danger, that they dare not shew themselues arrogant: and some be led with art, and pollicie, to stirre vp men to commiseration, with the pretence and appearance of submission. On the other side, great posteritie occasioneth men like bulles laden with flesh, and fatnes, to be lostie in minde, and fierce of behauiour; *Amaziah*, 2. Chron. 25. who after his successe against the *Edomites*, disdained to be spoken too, though of a Prophet, and therefore commanded him silence, and that with threatnes of present death, vnlesse he desisted. And foolish *Nabab*, in the plentie of his goods, and good cheare, was as drunken with pride, as with wine; and therefore he falleth to roaring, and bellowing at *David*, and his equall request which he vouchsafed so humbly to make vnto him, by his messengers. And what maruaile is it that they take on in this manner, when they stand in no feare, neither neede, as they suppose, of any? When they despise, and set naught by all, as contemptible persons, in comparison of themselves? when they imagine their depth and wisdom to be nothing inferiour to their wealth and riches? 15.

Instruction not to abhorre pouertie with so grievous detestation, seeing it may helpe vs to knocke off the hornes of our pride; nor to seeke for wealth with so greedie a desire, seeing that it commonly worketh such great inhumanitie. Though the one frowne at thee with a grimme countenance, yet being well vsed, it helpeth thee against thy greatest enemy.

and though the other seeme to smile vpon thee with a fleering face, yet being too much made of, it proueth a cruell tyrant. The former maketh men many times meeke, and amiable; and the latter causeth them to be fierce, and hatefull: that leading them to sobrietie, this driuing them into a frenzie, insomuch as like mad men, they fall to raving, and raging. Yet sith most that be lowe brought, can for a time crouch vnto those that may either helpe, or hurt them, it is not to be taken for a certaine note of grace and humilitie, to yeeld ones selfe submissiue to men, in that estate, vnles they cast down theselues also before the Lord. We haue shewed before, that proud *Pharao* could intreat *Moses* to pray for him in his miserie, & ambitious *Hamã* could downe vpon his knees to *Ester*, in his perill: and boasting *Benhadad*, could put a rope about his necke, & be seruât himselfe to *Achab* in his ouerthrow, when his state and life did lie in *Achab*s hand.

Vse.

Leuit. 26.

Reprooſe of them that being poore, are yet nothing the lesse proud, and arrogant, whose haughtie mindes, and insolencie, cannot be brought downe by beggerie it selfe: be it knowne vnto them, that they walke stubbornly against the Lord, as *Moses* witnesseth, and therefore the Lord will walke stubbornly against them, as himselfe doeth threaten: let them looke for seuen plagues more, and seuen times greater, vntill they be either humbled, or destroyed. If they set themselues to wrestle with him, by despising his iudgements, he will either giue their hearts the fall, by working repentance, and humiliation in them, or their soules and bodies the foyle, by executing plagues and damnation vpon them.

Verſ. 24. A man that hath friends, ought to shew himselfe friendly, for a friend is nearer then a brother.

A Man that hath friends] which is beloued of, and receiueth fauours and benefites from others, ought to shewe himselfe friendly, to entertaine, hold, and requite their friendship by all good duties. He is not onely to take heede least by any strangenes, and offering of discourtesies, he lose their likings, but to indeuour by all signes and pledges of good will, to knit their hearts faster and faster vnto him. For a friend, an vnſained wel-

wel-willer, which beareth Christian affection vnto him whom he loueth, is nearer then a brother, is more faithfull and constant in ministring helpe and comfort, then an ordinarie kinsman, or meere naturall brother.

¶ It is in vaine for him to expect constant kindnesse from others, which is carelesse to performe duties to others.

We commonly say, and see it dayly to be true, that it is an *Diff.* easie matter to get a friend, but hard to keepe him, because the hauing of him, is a benefite offered out of an other mans good will, but the holding of him is the worke of our owne wisdom. When *Naomy* & *Ruth* were vnitd together in loue, and affinitie, the Scripture noteth how prouident the one was for the good of the other, *Ruth* labouring to get foode for *Naomy*, and *Naomy* seeking to get a good match for *Ruth*, and both of them employed all their might, and meanes, for the preservation of their mutuall societie, and welfare.

First, to be louingly dealt with, and not to deale louingly, is *Reasons.* a thing displeasing to the Lord; and all the curtesies that they by his prouidence haue receiued at mans hands, remaine vpon their score, and by his iustice will be exacted at their hands.

Secondly, the kinder any friend is, and not regarded, nor answered again with kindnes, the greater indignitie he esteemeth the contempt of himselfe to be, and is the more prouoked against him that is so vnthankfull.

Instruction to neglect no good office, whereby our friends *Ysa.* may feeble how well we affect them, and how firme and faithfull our loue is towards them. Are they in affliction? Mourn with them, pray for them, minister counsell, comfort, and helpe vnto them. Are they in prosperitie? Reioyce thereat, and wish, and further the continuance of the same. Ioyne together as opportunitie shall serue, in all Christian exercises, in calling vpon the name of God, in singing of Psalmes, in hearing of Sermons, in reading of the Scriptures, in godly conferences, which may build vp the conscience. Be sayling in no durie of kindnes and curtesie. Entertaine or salute one an other, with cheerfulness, if present: either visite, or send tokens one to an other, if absent: defend the credit, and maintaine the cause & innocencie of one

an other wherefoever. Other vses, see chapter. 17.v.13. and in the nineteenth verse of this chapter.

For a friend, &c The bands of grace, are more sure and firme, then those of nature:

When *Dauids* owne brethren who were like to rise by his preferment, enuied, and maligned him, that faithfull *Jonathan* who was to be debased thereby, claue constantly, and inseparably vnto him. And to this purpose tendereth that promise of our Sauiour to them, that for his sake, and the Gospells, should

Matt. 10. 29.

be disseuered from fleshly brethren, or sisters, or fathers, or mothers, 30. that they should be provided of other Christian friends in their places, which should doe much more for them then euer they would. For the fidelitie of godly friends, see chap. 17.v. 17. and the instabilitie of carnall kindred, will appeare in the next chapter, Verse. 7.

CHAP.

AN EXPOSITION OF THE NINETEENTH CHAPTER OF THE PROVERBS.

CHAPTER. XIX.

Verse. 1. Better is the poore that walketh in his vprightnes, then hee that peruerteth his wayes, and is a foole.



Better is the poore] more happie and comfortable is the estate of him that is of little wealth, and of small possessions, and greater respect is to be had of him, *that walketh in his vprightnes*; indeuoureth constantlie to be iust and godlie, in wordes and workes, *then hee that abuseth his lippes*; then the rich that is giuen to speake wickedlie, *and is a foole*, voide of grace, and godly wisdom, and full of vice, and leaudnes. Thus standeth the opposition: better is the poore that vseth his tongue aright, and walketh vprightlie, and so is wise, then the rich that abuseth his tongue, and walketh corruptly, and so is a foole. ¶ They that be small and godlie, are in better case then such as be great and wicked.

Pouertie is oftentimes found to be an ornament, and for great commendation, as it was to the worthie *Smirniens* in the Reuelation of Saint *Iohn*, and riches turne to be a reproch, and

F

matter

D. B.

Rea. 2. 8.

1. Sam. 15. 2.

Hebr. 11. 37.

Reas. 1.

2.

3.

Luk. 6. 20.

Vse.

matter of great disgrace, as befell that churlish *Nabab*, in the booke of *Samuel*. There were manie richer men then those distressed *Saints*, whom the *Apostle* speaketh of in the *Hebrues*, which wandred up & downe in sheeps-skinnes, & goats-skinnes, being destitute, afflicted, & tormēted, wandring in the wildernesses & mountaines, and dennes, and caves of the earth: how could any be much poorer? and yet no worldling was so good: for the Scripture testifieth, that *the world was not worthise of them*.

First, integritie and goodnes, doe so farre surpass all earthlie possessions in worth and value, as that they are scarce fit to be named together in one day, by way of comparifon.

Secondly, the godlie by his graces, though neuer so meane, is much more profitable to the places where hee conuerseth; then the wicked, though neuer so mightie: the one doeth good, and either keepeth off curses, or procureth the remouall of them: and the other worketh mischiefe, and draweth downe iudgements vpon a people, and causeth a continuance thereof.

Thirdlie, the condition of the persons themselves is verie vnequall, by our Sauours owne sentence, especiallie in regard of that which they shall finde for their eternall state hereafter.

Blessed be the poore (saith hee) *for yours is the kingdome of God: but woe be to you that are rich, for you haue receiued your consolati- on: Blessed are ye that hunger now, for ye shalbe satisfied: but woe be to you that are full, for ye shall hunger. Blessed are ye that weepe now, for ye shall laugh: but woe be to you that now laugh, for ye shall weele and weepe.*

Instruction to be most prouident, in gaining that which will be most profitable to further our preferment. If vpright walking will giue vs a precedencie in the sight of God, and hearts of good men, before them that abound in substance, & are barren of sanctification, it is labour best bestowed, rather to treasure vp spirituall vertues, then to heape vp carnall commodities: rather to provide for the soule, as did poore *Lazarus*, then to pamper vp the flesh, as did the rich *Epicure*. Now the state of the one is knowne to be blessed, when the time was, when he seemed very miserable: & now the case of the other is found to be fearfull, though once he was thought to be most fortunate.

Reprooffe

Reprooſe of them that deſpiſe the poore, becauſe they reckon them ſo baſe and contemptible, and magnifie the rich, becauſe they eſteeme them ſo excellent and honorable. So dealt they in the Apoſtles time; as Saint James conuinceth them: they gaue all entertainment to the wealthie, though they were perſecutors, and blaſphemers, by offering deſpite to the needy, though they were Gods owne ſonnes, and heyres of his kingdom.

And it is an ordinarie thing in all queſtions and diſcourſes, and that which the holie Ghoſt reprehendeth, that the wiſedome of the poore is deſpiſed, and his wordes are not heard: but the ſayings of the rich, how friuolous; and fooliſh, and falſe ſocuer they bee, are made authenticke: and their actions, (though neuer ſo vnlawfull) doe carrie authoritie with them, are made warrantable, or neceſſarie precedents, for imitation. Who may contradict, when the teſtimonie of your betters is allcaded for prooſe? who may diſlike, when the example of the beſt is brought for praſtiſe? And who are theſe betters? they that haue more money, and leſſe honeſtie then their neighbours. And who are theſe beſt in the houſe, beſt in the Towne, beſt in the Countrey? they that haue the beſt livings, though diuers of them liue moſt leaudlic.

Verſe 2. *Both the minde without knowledge is not good, and hee that haſteneth with his feete ſinneth.*

TWO vices are here matched together, and reprooued together, as dangerous and hurtfull, whereof the one is cauſe of the other, which are ignorance, and raſhnes. Concerning the former, it is ſaide, that without knowledge, where the found knowledge of Gods holie will is contemned, or neglected, the minde is not good: the man is not good. For a part is put for the whole: whatſocuer ſhewes hee maketh of faithfullneſſe within, all is but deceiueable; his ſoule (as the originall Text hath it) is deſtitute of goodnes, and then, what is there in him, or proceedeth from him, that may be called good? And hee that haſteneth with his feete ſinneth.

The latter is described by a similitude, from him that should headlie runne on blind-folded, and hood-wincked, in a perillous way, that he neither knoweth, nor euer saw : as such a one is in daunger to dash against stumbling blockes, or to fall into quick-sands, quagmires, mine-pittes, brookes, or ditches : So hee that vnaduisedly, and without deliberation, attempteth, and executeth matters of moment, and importance, cannot auoyd errors, and inconueniences, yea sinnes & transgressions.

¶ An heart altogether ignorant, is altogether corrupt and sinfull. See Chap. 9. vers. 10. Doct. 2.

Doct. 1.

Doct. 2.

¶ And he that hastneth, &c. Whatsoeuer is rashly done, is ill done.

Wee haue a prouerbe, That it is good to looke before one leape, which holdeth euer true in this case that wee now deale in : for manie are soone plunged ouer head and eares, in miserie, or faultinesse, through want of foresight in their affaires, Euen when good men would be suddaine in their words or actions, and remisse to seeke or take direction, haue bene found to swarue farre from the right way. And Ioshua, and the Elders, in accepting the tale of the Gibeonites : Eli. in condemning Hanna of drunkennes : David, in crediting Ziba, against Mophibosheth : and Iehoshaphat, in ioyning twise with the Kings of Israel. It was saide before in the fifteenth Chapter, that *without counsell, thoughts come to naught : but in the multitude of counsellers, there is stedfastnes.*

Prov. 15. 22.

Verse 3. *The foolishnes of a man, overthroweth his way, and his heart fretteth against the Lord.*

TH foolishnes of a man, the sinfulness and vngodly behaviour of the wicked, overthroweth his way, draweth crosses and iudgements vpon him, & causeth him to haue ill successe, & his heart fretteth against the Lord : though his tongue do not openly blaspheme, yet his heart doth secretly murmur against God, as if hee were vniustly, the cause of his calamities. Neither doth he this directly alwaies, & imbittereth himselfe against the person of the Lord, but scorneth at his hand, & accuseth his proceedings, vnder the name of chance, & ill luck, & bad fortune, & many times religion is exclaime vpon, & profession quar-

quarrelled at, especially if religious professors dislike of his irreligious profanenes, do thrive and prosper, when he is plagued and punished.

¶ Euery mans hurt, doth growe for his owne sinne and folly. *Doct. 1.*
See chapter. 11. 3.

¶ And his hurt or afflictions often make many wicked men the worse. That cursed *Caine* may be produced for an example hercof, who being conuicted of the Lord himseife of that cruel and vnnaturall murder, did no way submit or hamble himseife vnto him, nor craued fauour at his hands, but onely excepted against the seueritie of the sentence, that *his punishment* *Gen. 4. 13.*
was greater then he could beare. And what a wholesome conclusion made that impious miscreant in the booke of kings, when in that extreame famine, he said: Behold, this euill cometh of the Lord: shall I attend on the Lord any longer? And no better is the behauiour of those Romish, Antichristian idolaters, whom the spirit foretold of in the Reuelation of S. *Iohn*, that *the Angell powring out his viall vpon the throne of the beast, and his kingdome waxing darke; they gnawed their tongues for sorrowe, and blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes, to giue him glorie.*

First, the effect of Gods strokes is like to that of his word, and other sacred ordinances: if grace be giuen with them, they are very profitable by his blessing, and helpe the heart: if they be sent without grace, they are very hurtfull by accident, and harden the heart. *Reasons.*

Secondly, many are plagued in wrath, and with vengeance, their present punishments being curses, and forerunners of their future destruction: and all that such suffer, is more pernicious to their soules, then painefull to their bodies: for thereby they take occasion to increase and hasten their eternall sufferings.

Instruction to take a contrarie course in all our troubles and afflictions, namely, *to search, and trie our waies;* as we are exhorted in the Lamentations, and to consider how much lesse we beare, then we haue deserued, and so to iustifie Gods proceedings, and condemne our owne provocations to acknowledge him.

him to be iust, and mercifull, and our selues to be wicked, and vnworthie of mercie. This will repress our passions, and make vs more patient: this will take away discouragement, and confirme our comfort: this will direct our tongues to thankfulness, and preserue our hearts from bitterness. But then we must intreat the Lord, that when *he chastiseth vs, he will teach vs in his lawe*: when he inflicteth stripes and troubles vpon vs, outwardly, he will infuse humilitie and wisdom into vs inwardly: for he that remaineth foolish, cannot vnderstand why he is smitten, nor how the strokes may be staied: and he that continueth proud, will not cast downe himselfe before the Lord to pacifie his displeasure.

Psal. 94. 12.

Verse. 4. *Riches gather many friends, but the poore is separated from his neighbour.*

R*iches gather many friends*] wealth increased, increaseth the number and heape of such as pretend good will, and draweth daily new friends. The persons of men doe not this, nor their graces, but their riches. They make many fetches, they haue many gestures, they vse many words, and all this while their hearts are fixed on the goods, as flies seeke where honie is, and mice and rattes will haunt an house where foode is to be gotten. So that their loue is to the monie, or other substance, though they make semblance of good affection to the man. But the poore is separated from his neighbour, he that is needie or afflicted, or in disgrace, is forsaken of all his carnall friends, and companions, they either turne from him, as a stranger, or against him, as an enemy.

Doct.

Fleshy men loue onely themselues, vnder pretence of friendship to others. See chapter 14. 20.

Verse. 5. *A false witnesse shall not be unpunished, and a forger of lies shall not escape.*

A*false witnes*] either he that doeth wittingly misinforme the magistrate, or any other gouernour, or he that by his vniust

yniust testimonie goeth about to confirme that which an other hath vntreuly suggested, *shall not be unpunished*, but plagued either sooner or late, with some temporarie penaltie of shame and miserie in this world, or with eternall perdition of soule and bodie in the world to come. And a forger of lies, which vseth his tongue to falsehood, how artificially, and with what shewes, and colours soeuer, though in private, *shall not escape*, shall not be alwaies free from punishment, though by flattering of himselfe, he thinketh the sinne not dangerous: and though by meanes of his wit, and present prosperitie, he seemeth able to preserve himselfe in safetie.

Howsoever false witnesses preuaile against others, they shall be sure to speede ill themselves. *Doct. 1.*

The repetition of this sentence in so many places, doeth clearly testifie the veritie of it. The selfe same words with this our text, are in the ninth verse of this chapter: and the same matter in more peremptoric words, is in the eight and twentieth verse of the one and twentieth chapter, where it is saide, *that a false witness shall perish*.

First, the sinne that he committeth is very greuous, and the mischief that he worketh is very noysome. He transgresseth against God, whose iustice he causeth to be preuented: and offendeth against the iudge, whose sentence he causeth to be misplaced: and trespasseth against the innocent, whose right he causeth to be taken from him: and so he procureth a iudgement vpon the state: and so he is hurtfull to the societie of mankind. *Reasons.*

Secondly, the offendour that is guiltie of this sinne, is very odious to the Lord, being of the number of those whom he hateth, and whom he saith *his soule abhorreth*. *2 Prou. 6. 16. 19.*

Thirdly, he requireth the magistrate to lay the same punishment vpon him, as he thought to haue brought vpon his brother. And that *no compassion* be shewed vnto him, but *life for life, eye for eye, tooth for tooth, hand for hand, foote for foote*. *3 Deut. 19. 21.*

Fourthly, though the magistrate doe spare him, and no miserie come vpon him in this life, yet he himselfe will not spare him hereafter, but setteth him in the rancke of them *which*. *4 Psal. 5. 3.*

which are to be excluded from euerlasting life.

76.

Instruction to oppose the perill of false witnes-bearing to all the motiues whereby men are induced to beare false witnes, that they may be of lesse force to preuaile. Art thou solicited to pleasure any great person by periurie, whose fauour may make for thy profite, and whose anger may turne to thy hurt? Remember that thou thereby displeasest the greatest, euen the God of heauen, whose fauour would surely be for thy happines, and whose anger will certainly turne to thy destruction. Art thou perswaded to gratifie a friend therewith, or moued by the same, to crosse thine enemy? Thinke how vnfriendly thou dealest with thine owne soule, and what enmitie thou shewest to thy selfe for thy ruine. Doth monie, or other rewards, allure thee to lie, and to testifie that for truth, which thine owne heart knoweth to be vntre? Forget not that thou art about to sell thy saluation for that mony, and to purchase perdition, and hellish miserie with the same. And looke what force there should be in these meditations, to detaine & keepe men backe from giuing out of false reports, or giuing in of false euidence, so faire ought they also to worke feare, sorrow, and godly contrition in them that haue already faulted in this dangerous kinde of falsehood. If repentance be not in them with speed, to preuent this punishment, who knoweth how soone plagues will come vpon them to preuent their repentance.

Dof. 2.

¶ *And a forger of lies, &c.* No liar can liue in any good safetie, See chapter. 12. 22.

Verse. 6. *Many sue to the face of the prince, and every man is friend to him that giueth gifts.*

M*Any sue to the face of the prince*] they seeke the fauour and countenance of them that be in authoritie, especially if they be also wealthy, and bountifull. He speaketh not here in the commendation of them, as being loyall in loue, for conscience, but for the reprehension of them, as being submisse in shewe, for commoditie. *And every man is friend to him that giueth gifts.* He declareth in this latter clause, the cause of that which he

PROVERBS.

he had affirmed in the former, why so manie sue to the face of the Prince, because Princes haue most to bestowe, and every man, every carnall man for the most part is friend, would be thought a friend to him that giueth gifts, that hee might be vsed as a friend, and haue gifts bestowed vpon him.

¶ Manie pretend much loyaltie to Princes and Potentates, which beare little good will vnto them.

As it was said a little before, that riches gather many friendes: so is it insinuated here, that power getteth manie subiects, not which reuerence authoritie, or desire the Princes honour, so much as they gape for their owne priuate gaine, or preferment. Such as Saint Iude doeth liuelie describe, saying, that they despise gouernement, and speake euill of them that are in authoritie, and yet they haue mens persons in admiration, because of aduantage.

First, some crouch, and bowe, and faine themselves forward to yeeld all subiection, onely through feare, as wanting courage or power to resist. David was so dealt with, and tooke good obseruation thereof. As soone as they heare (saith hee,) they obey mee; the strangers dissemble with mee: the strangers shrink, and feare in their priue chambers.

And so did Shemei, after that hee saw Abshaloms rebellion suppressed.

Secondlie, others are verie officious, presenting themselves to doe all seruices, not because they are so commaunded by God, but for that they are so perswaded by the hope of aduancement, as was the policie of Achitophel, all the time of Davids prosperitie, before the rebellion of Abshalom.

Thirdlie, diuers creepe into the fauour of mightie men, in meere malice against their aduersaries, to be armed with their power, for reuenging themselves on them whome they maligne: As was the practise of Abner, when hee was fallen out with Ishbosheth.

Instruction for rulers, and men of authoritie, to be as warie in trusting, as flatterers are wilie in deceiuing: and to bee as prompt and wise to finde out their dissimulations, as they are prest and cunning to pretend faithfulness: because scarce anie

Doct.

Iude. 8. 16.

Reas. 1.

Pl. 18. 44. 45

2. Sam. 19. 19.

2.

2.

1. Sam. 3.

7/8.

are euer found more perfidious and false, then they that seeme to be most obsequious and dutifull. None fliche and steale more : none murmure and whisper more : none back-bite, and disclose secrets more : none breake out at last into clamours, and traduce more : besides, their readinesse to conspire, and ioyne with their gouernorus most mortall aduersaries, against them.

2

Admonitions for inferiours, to propose an other end of obedience, to performe it in better manner to the Prince, & others, whom God hath subiected them vnto : namely, more to seeke Gods fauour, then mans face ; and rather to be loyall in heart and deed, for conscience, then counterfeited loyalty in word and shewe, for commoditie. God hath ordained authoritie so reuerently to be regarded and honoured, as that subiects should seriousslie shewe themselves subiects, and that with fidelitie, and not sportingly play the subiects, as though they acted a part on a stage, in a vizard, with fraude, and hypocrisie.

Verse 7. *All the brethren of the poore doe hate him : how much more will his friends depart farre from him ? Though hee be instant in words, yet they will not.*

All the brethren] the whole kindred, euen they which are vnited with the neereft bonds of nature ; being yet carnall and vnnaturall, of the poore, of him that is decayed in his estate, or in disgrace with superiours, though neuer so vnworthilie, doe hate him, they loathe and despise him. *How much more will his friends depart from him ?* Not they which were faithfullie affected to him at any time, and bare him good will in truth, (for a friend loueth at all times, and a friend is neerer then a brother,) but such his companions as dissembled with him, making profession and shew of loue in his prosperitie for their owne aduantage, these in his aduersitie, *goe farre from him*, cast him off, and withdrawe themselves from him, as being ashamed of his companie, and vnwilling to take any notice of him, much more to deale in his cause, or to supplie his wants. *Though hee be instant in words*, albeit hee hartilie intreate, and earnestly importune them

Prou. 17. 17.
& 18. 24.

them for comfort, reliefe, and fauour, yet they will not, they will not heare any request or complaint that hee maketh, they will not befriend them in anie matter of weight, wherein they may do him good.

¶ Neither consanguinitie, nor familiaritie, will make a fleshlie friend firme to him that is in miserie.

Doct.

Pouertie and afflictions, do minister matter enough of quarrell and breach, though no wrong be offered, though no fault be committed. What was *Iobs* trespasse, and wherewith was he to be charged, when his bretheren were remoued from him, and his acquaintance were strangers vnto him? when his neighbours did forsake him, and his familiars did forget him? when they that dwelt in his house, and his maiides tooke him for a stranger? for he was a stranger in their sight? when hee called his seruant, but he would not answer, though he prayed him with his mouth? when his breath was strange vnto his wife, though he praised her for the childrens sake of his owne bodie? And what was *Dauids* offence, and the crime whereof he might be conuicted, when his louers and his friends stood aside from his plague, and his kinsmen stood a farre off?

Iob. 19. 13.
14 &c.

Psal. 38. 11.

First, in their pride, they take it for a blemish to their blood, that anie of their kindred should be poore: and a reproach to themselves, to be companions to men that are of base estate, and contemned: but let their kinsmen or friends be papists, and Idolaters, let them be swearers, and blasphemers, let them be proude, cruell, oppressors, adulterers, ruffians, or otherwise as wicked as any Atheist can be, yet these staine not their stocks, nor shame their companie, none but the needie and despised, disgrace their families and fellowes.

Reas. 1.

Secondlie, in their misrablenes, they feare least a burthen should be layd vpon them, and they put to charges in relieuing their necessities, and therefore though they minister little or nothing vnto them, yet the dreade of expences doth as much disquiet them, as if great summes of money were extorted from them. See Chap. 14. 20.

2.

Verse 8. Hee that possesseth his heart, loneth his owne soule: he keepeth vnderstanding, to finde that which is good.

HE that possesseth his heart,] who hath his minde rightlie informed with knowledge and iudgement, and orderlie moderateth his desires and affections, loneth his owne soule, hath a due care of himselfe, and useth direct meanes for his saluation, safetie, comfort, and welfare. For to loue ones soule in this place, is otherwise taken then in the Gospell by Saint Iohn, chap. 12. 25, where it is saide, that *hee which loneth his soule, shall lose it, and hee that hateth his soule in this world, shall keepe it vnto eternall life.* To loue the soule, that is, to be desirous of reteining this naturall life, as rather to denie the truth of God, and forsake the gospell of *Christ*, then to make profession therof, and yeeld sincere obedience to it, with hazard and perill: and *he shall lose his soule*, that is, forfeit his saluation and happines, as *hee that hateth his soule*, which chuseth to forgoe life, rather then the seruices of God, and a good conscience, *shall keepe it vnto eternall life*, be saued and glorified for euer. *Hee keepeth vnderstanding*, not onely heareth good instructions, but seriousslie attendeth to them, pondereth of them in his meditations, laieth them vp in his memorie, obserueth them diligently in the course of his life, and retaineth them constantly till the time of his death, to find that which is good, that is the end which he proposeth to himselfe, & this is the successe which he obtaineth, that Gods fauour shalbe confirmed vnto him, both by the blessings of this present life, and by a blessed estate, in that which is to come hereafter.

¶ It is a prerogatiue peculiar to the wise and godlie, to be owners of their owne hearts.

Deut. 10.

Prou. 17. 16.

Hos. 7. 11.

Reas.

Fooles and graceles persons are otherwise described, when they are sayd to *haue a price in their hand to get wisdom, but they lacke an heart.* And therefore also the Prophet likeneth them to *Dones deceived*; as being *without an heart.* Which sayings are not so meant, as if they wanted integrall partes, or reasonable soules of men, but that they were deuoyd of grace & power, to vse & gouerne the same, as much as the sillie bruitish creatures.

First, Sathan rules and raignes in all the wicked, as a king, and worketh in their hearts as a God, hauing no lesse power ouer their soules, till God by grace deliuer them, then the Fowler hath of the byrd that is taken in his net, which he may carrie whither

whither he will, and deale with in what manner he list, without any resistance. 2. Tim. 3. 26.

Secondly, lust and passion claime a iurisdiction in them, and hold the same, and rigorously exercise it to their greatest damage. They are thereby constrained (but willingly, which is the most tyrannous compulsion) to desire nothing but that which will hurt them, nor to distast any thing so much, as that which will doe them most good: to be well pleased with that which prouoketh Gods anger against them, and farre offended with that which would procure his fauour vnto them: to be merrie, when there is greatest cause of mourning; and so to mourne, as no sound comfort shall follow after it. Now what can depost the diuell from his regalitie, and what can restrain these lusts and passions from their violence, but the word of God, but the spirit of God, but the power of God, which are effectuell onely in them that are wise and godly?

Confutation of that erronious and pernicious doctrine of the papists, maintaining free will without grace, whereby they arrogate to themselues, and yeeld to others, how much soeuer intralld to sinne, an vnderstanding in minde, to iudge of the right way to saluation, and a power of heart to chuse it, and walke in it at their pleasure. As though Sathans captiues had no manacles on their hands, nor bolts on their heeles, neither were shut vp in prison, nor doore locked vpon them, but enioyed libertie, to be within, and without, in house, in streete, and in field, as they lust, and to stay as they will, and depart when they will, and doe what they will. If this be so, there is lesse crueltie in the diuell, and sinne, then the Scriptures complaine of. If this be so, why may not wicked men safely presume to spend all their daies in lusts, because it is pleasant to liue in them, and yet leaue off at their latter end, because it is dangerous to die in them? If this be so, what needed Christ to be at so great paines & charges, as to lay downe his life, and powre out his soule, to redeme his people from their iniquities, when themselues had will, wisdom, and power, to prouide for their indemnitie with lesse torment and trouble?

Instruction to get wisdom and pietie, that we may be capa-

ble of this prerogative, and obtaine this inestimable possession, without which, the hauing of houses, lands, Lordshippes, kingdomes, and worlds, (if there were many to be gotten) is nothing comparable.

How great is his power, that can rule his owne minde when wrongs and iniuries be offered vnto him: that can possesse his soule with patience, when troubles and afflictions be vpon him: that can mourne with godly sorrow when there is cause of heauines: that can reioyce with Christian gladnes, when there is matter of comfort: that can subdue those corruptions whereunto others are in bondage: that can bring into Gods presence the vprightnes of his heart, as well as the gesture of his body, at all holic exercises: that is made able to dispose of his will, and affections, according as the Lord his word, or workes doe call vpon him to be affected? But no man can attaine to this freedome by his owne power, or by the might of any other creature: the word of God is that which must put vs in possession of it, if euer we will obtaine the fruition of it, as he that did purchase it for vs doth testifie in the Gospell saying; *the truth shall make you free.* Neither yet will the word of truth worke it, where the force of grace is wanting: for *where the spirit of the Lord is, there is libertie*, saith the Apostle. And what then but bondage, and thraldome is to be found, or looked for, where the spirit dwelleth not?

John. 8. 31.

1. Cor. 3. 17.

Doct. 2.

¶ *Loneth his owne soule, &c.* Euery godly wise man is a true friend to himselfe.

The wicked are full of corrupt false loue, carnally seeking onely their owne priuate aduantage, without respect of the benefite of their brethren, and yet loue not themselues well, because they doe the worke of hatred, in procuring of their owne hurt, and deale with themselues in satisfying lusts of the flesh, as fond parents doe in cockring their children, and exempting them from the rod: but those that are indued with grace and wisdom, as they restraints their sensuall desires, so they giue a good testimonie of their sound loue to themselues by their prouident care, both for their present and future felicitie.

Prou. 13. 14.

Arguments

Arguments for prooffe hereof, are not farre to be sought, our *Reasons.* present text infoldeth many into two. First, shewing the way wherein euery faithfull man walketh, it saith, *he keepeth wisdome*, and wisdom (according to the measure of it) will keepe him from headines, that he shall doe nothing rashly, and from oversights, that he shall see what is fit for euery season: and from slothfulness, that he shall not faile to make good vse of all fit opportunities offered.

Secondly, it declareth the successe wherewith he that keepeth wisdom, meeteth: *he findeth goodnes*, and that will be found sufficient in time for compleate and perfect happiness, reaching to the person, to his state, his name, or whatsoever materially concerneth him for the present, or perpetually hereafter. For he enioyeth God, the absolute & soueraigne good, the author and full fountaine of all goodnes, and can any good thing then be detained from him? He cannot be friendles: for the Lord whose fauour is more worth then all mens, doeth entirely loue him. He cannot be contemptible: for the God of glorie doeth dignifie him with the honour of adoption. He cannot be hurt with violence or perill, for he sitteth alwaies in the lap, and is borne in the armes of his omnipotent father. He cannot perish with wants or penury: for the owner of all things vndertaketh the feeding and finding of him: His bodie shall be satisfied with all needfull prouision: his heart shalbe replenished with all sorts of graces; and his conscience refreshed with all kinds of comforts. Whiles he liueth, he shall be happie on earth, and when he dieth, he shalbe blessed in heauen, and at the resurrection he shall be glorious in the presence of Iesus Christ, and of his Angels, and people, and so from henceforth and for euer.

Confutation of that blasphemous slander, which is raised *Vse.* vp, and so digenerally divulged, against this heauenty wisdom, this true pietie and godlines, that men in embracing the same, must needs become their owne foes, to the ruine of themselves. They take it for an vndeniall maxime, that whoso euer deuoteth himselfe to any strict course of religion, shall necessarily alienate his friends, and impaire his credit, and consume his

Mark. 10. 30.

his substance, and macerate his bodie, & excruciate his minde, and craze his braines, as though Gods seruice were nothing else but an exquisite tyrannie, and vnworthy for any that regardeth his owne good, to deale with. But from whom proceed these inuectiues, and calumniationes? Eugen from Sathans bond men, and prisoners, which neuer enioyed the benefite of libertie: which haue bene blind from their birth, and without light all their life, and neuer knew the pleasure of seeing. Pittie their miserie: for the distemper of their soules causeth them thus to raue, but credit not their reports: for there is nothing but falsehood in their sayings. Ob. But the best men haue commonly most afflictions. Answ. And so they haue also the greatest comforts: None sustaine so great molestations and losses, and none receiue so great a reward, and recompence. None are so much vilified with the tongues of most men, and none are so much honoured in the consciences of all men.

Verse. 9. A false witnesse shall not be unpunished: and he that speaketh lies shall perish.

THis is the same both in words and sense with the fift verse of this chapter, sauing that there was said, *the liar shall not escape*, and here *he shall perish*: so that it is not onely a repetition, but a brieve exposition of that, concluding, that as he shall be surely punished, so he shall be sorely plagued, even with no lighter strokes, then destruction it selfe, which no gaine or advantage can be able to counteruaile.

Verse. 10. Pleasure is not comely for a foole: much lesse for a seruant to haue rule over Princes.

PLeasure, the affections of ioy and delight, the meanes whereby they are wrought, and the objects whercon they are settled, as abundance of wealth, delicious fare, gorgeous apparell, sumptuous houses, costly furniture, pleasant pastimes, or whatsoeuer is of like nature, *is not comely for a foole*, is not fit for him that is destitute of grace, and good vnderstanding to haue, as neither making for his honour, nor profit indeed, though

though highlie promoting both in appearance. Hee will pervert them, and annoy other men by them, and they will indanger him, and bring much harine and mischief to him. *As much lesse for a servant to rule over Prince.* By *Servants*, hee meaneth such manner of persons as hee called fooles in the former claufe; namely, men intralld to their lusts, and vnlawfull desires: and by *Princes*, are vnderstood the godlie, who are dignified with a spirituall aduancement: so that he proceedeth in extenuating the condition of sinfull men, and sheweth their vnworthineile by way of gradation, that all sorts of desirable things are too good for them, and much more authoritie and power ouer others, but most of all superioritie, with iurisdiction ouer the righteous.

The libertie of delights, and comfortable prosperitie doth nothing belong to the wicked.

Doff. 1.

When ye see vngodlie and impious people waxing iocund, and merrie, and their state appearing prosperous & fortunate, what else doe you beholde; but the plants of wilde comfort, bearing leaues like to that which springeth from grace, but it wanteth the nature and vertue thereof. Or at best, it is but as corne growing vpon the toppe of the house, which no wise man will reckon among his commodities, nor account an ornament to the place where it groweth: it was neuer sown by the hand of the Seedes-man, nor euer will be reapt by the sickle of the Harpell-man.

That rich glutton of whome *Christ* speaketh in the Gospell, had his estate embroidered, & garnished with all the ornaments of prosperitie, both for goods, good cheare, fine cloathing, and all pleasures that might serue for his contentment, if a sensuall Epicure could possibly be contented, but it was not handsomely on the fooles back, nor was decent for such a mishapen carrosse, and therefore hee was exceedingly disfigured thereby, and nothing beautified, and his yglesome deformitie remaineth in the viewe and sight of all succeeding posterities.

Luk. 16.

First, they haue no right to comfort, because they are not in Christ, nor roote of comfort, because the spirit of God is not in them.

Reasons. 1

H

Secondly,

2. Secondly, pleasures and prosperitie will make them proude and high minded, senselesse, and hard hearted, fierce, violent, and licentious, more then the vnreasonable creatures.

3. Thirdlie, their owne miserable case, and Gods righteous Lawe, doe call them from solace and mirth, to sorrowe and mourning, that they may be humbled, and pardoned, if they be Gods chosen; or because they are to be damned and destroyed, if they be reprobates.

Iac. 4.9. & 5.1.

Vse.

Instruction, that in all our plentie, promotions, disports, and delights whatsoeuer, wee consider as well what wee be, as what wee haue, and whether our repasts are as well warranted to vs, as our desires are carried to them.

Pl. 32. 11. &
33.

But how shall I know that I may be merry and cheerfull, that comfort and gladnes belong to mee? When thou findest satisfaction confirmed to thee by the remission of thy sinnes, and grace, and sinceritie, dwelling within thee, *Be glad yee righteous, (saith the Prophet) and reioyce in the Lord, and be ioyfull all yee that are upright in heart. Reioyce in the Lord, o yee righteous; for it becometh upright men to be thankfull.* But as for them that be impious, vnrighteous, or hypocriticall dissemblers, let them weepe and lament for their sinnes, and the daunger of their soules: for that is the most seemelie exercise which they can performe. And if they will not addict themselves vnto it voluntarilie, they will (in time) be driven vnto it by compulsion. Either they must turne their laughter into mourning, or God will make them to mourne for their laughter. Their mirth and ioy is but momentanie, & for a short season; and better it is neuer to be glad, then not to retaine matter of gladnes for euer. For that cause among others, *Salomon* doth so basely esteeme of the ioy and iollitie of vaine persons, saying, *Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles. For like the thorne vnder the foot, so is the laughter of the fool: this is also vanity.*

Vse.

Reprooffe of them that being least wise and vertuous, are most greedilie given to satisfie their desires and appetites, though being sometimes solicited, they can neuer yet be fullie satisfied.

Yllness

11

Some

Some seeke their commodities so greedilie, as though the world were made for nothing else; but to be their possession: others are climbing so fast, and labouring so earnestly to growe great, that if it were possible, they would mount vp to the heauens, and touch the skies with their foreheads; but they flie with the wings of earthly pride, yea rather of hellish ambition.

An other sort pursue their pleasures and delights so vncessantly, as if they were created for no other vse, but to serue their recreations (for so they would haue their matters called, although improperly) as hawking, hunting, quaffing, scoffing, dauncing, dycing, carding, bowling, and all manner of vnfruitfull exercises, which are manie more then wee can recount, yet not one about the number of them for which they shalbe plagued. Their hearts are oppressed with the loue of sinfull delights, which take authoritie vpon them, and shewe tyrannie to their soules.

The case standeth with them for voluptuousnes and pleasures, as it doth with drunkards, and such as haue the drop sicke, for wine and strong drinke: they thirst continually after that which turneth to the bane of their braines, and whole bodies: nothing is so welcome vnto them, as that which is most hurtfull for them. Who vse to bestowe so much time in these idle actions, as they which haue time little enough to bewaile their abhominable wayes wherein they haue walked, though manie more yeares should be added to their liues, then they haue anie graunt of?

Seruaunts. &c. All sinners are bond-men, and euery good man is a Prince.

No promotion can manumisse the former sort, or bring any freedome to them: for hee calleth them seruaunts still, though they be commanders: and no depression can debase the other, or take away their dignitie from them: for he stileth them still by the name of Princes, though subiect to seruaunts.

And this same writer *Salomon*, by the insinck of the same holie spirit, doeth in an other booke so esteeme and speake of either part, as heere in this Text. *Psal. 135.* (saith hee) that is, vicious persons whome sinne hath instantized, is farre more great

Ecc. 10. 7. 6.

excellencie, and the rich, (not flowing with earthlie possessions, but stored with heauenlie graces,) is set in the same place. I have some servants on horses, and Princes walking as servants on the ground.

Reasons.

John 8. 34.

1. Pet. 2. 19.

First, the yngodlie haue sinne to their maister, as our Saviour testifieth, saying, *Whosoever committeth sinne, that is, liueth impenitentlie in the practise thereof, is the servant of sinne.* And Saint Peter assigneth a cause of this seruitude, in that they are overcome of corruption: and of whomsoever a man is overcome, euen vnto the same is he in bandage. Now Sathan also exerciseth dominion where sinne raigneth: for one of them is subordinate to the other, and hell and damnation challenge a right in the slaves of sinne, and Sathan, to owne them presentlie, and to seize vpon them in time to come, by the hand of death, and to hold them inthrallled from thenceforth for ever.

2.

Pl. 45. 16.

Ro. 8. 17.

Secondlie, the godlie are Princes by birth, both by their fathers side, for they are begotten of God, who is the greatest King; and by their mothers side: for they are borne of the Church, who is the noblest Queene, and to whom is a promise made for the glorious estate of her issue. *In steede of thy fathers* (saith the Lord to her) *shall thy children bee: thou shalt make them Princes through all the earth.* And as their parentage is honorable, so is their patrimony and possessions ample, and large, they being heires with God, and heires annexed with Christ, the Lord, and heire of all creatures.

Pro. 16. 32.

1. Ioh. 4. 5.

Vse.

Wee neede not to discourse of their princelie valure in exploits, and victories, in conquests, and triumphs. They subdue the corruptions of their owne hearts, they rule their owne mindes, which is a greater matter then the winning of a Citie. *They ouercome the world by Faith*, as S. Iohn declareth: the diuell is overthrowne and vanquished by them, so puissant and valorous are they by his power, that worketh all in all things for them.

Instruction, that wee present not the worst, with contempt of the best, in regard of outward prerogatiues. As it is not meant that bad superiours should be abridged of their precedence, or other ciuill preheminences, because they are not godlie: so it is not meete that good inferiours should be defrauded

of good affection; recurrent estimation; and friendly vsage; because they are not weakly. Beware that thou approoue not of the wicked mans behauiour; nor admire his prosperous estate; sithence his condition is so scruiile and contemptible; and take heede that thou despise not the poore that is godly, nor condemn either the case that he standeth in, or the waies that he walketh in, forasmuch as his dignitie is so great and glorious. Whosoever reposeth his owne happines in heauen, and not in earth, and priceth Gods loue to himselfe about the pompe or riches of this life, will also giue most preferment in his heart, to others that shewe themselves to be citizens of heauen, and whom the Lord hath chosen to be rich in faith, and heires of the kingdome which he promised to them that loue him: none but fellow-seruants, and such as are base borne, will honour the drudges and seruants of sinne, about the sunnes and children of God. Which may well serue also to them that feare God, for a motiue to patience in their tribulations and aduersitie, seeing that all the crosses which Christians doe beare, are nothing else but as it were the murdering of young noble men in their childhood, that they may be fitted for glorie and excellencie, when they shall come to their riper age hereafter.

Iam. 2. 5.

Other princes, &c. Euill rulers neuer abuse their authoritie so much, as when the godly fall into their hands. Doct. 3.

It followeth beneath in an other chapter, that when the wicked rise up, that is, flourish and beare sway, men hide themselves. What men are they which are driven into that distresse? The next clause sheweth by consequent, saying, When they perish, the righteous increase. And was not this to be cleereely scene in Pharaes tyrannie, and the Egyptians crueltie against the poore Israelites? And was it not as euident in the violence of the Babylonians against the Iewes, when they defiled the women in Zion, and the maidens in the cities of Iudah? When the Princes were hanged by their hands, and the faces of the Elders were not had in honour? when they tooke the young men to grinde, and the children fell under the wood, as the Prophet in the name of the church complaineth? And we may spare and passe by that insolent, proud, and high minded Haman, and his bloudie designement, who (as he

Lam. 5.

Hest. 3. 13.

thought) hating the liues of all Gods people at his disposing, was resolute to spare none, but vaterly *to reare out, kill, and destroy euery one, both young, and old, children, and women, in one day, and to spoile them as a prey.*

Reasons. I.

Gen. 3. 15.

First, they beare an implacable hatred against them, and euer haue done since the restitution of our first parents, at what time the Lord himselfe *put enmitie betwene the seede of the woman, and the seede of the serpent.* Now when enemies are rulers, and beares are shepheards, what equitie, or safetie may of the flocke be expected?

2 Secondly, they enuy the felicitie & good estate of the righteous (for their soules are not altogether ignorāt, that indeed they be deare to God their father, and before him are their betters) yea & their cōsciences stand in dread of his image, which sheweth it selfe, and shineth forth in their liues, and that their pietie and vertuous behaiour dorth winne them much credit with wise men, & therefore they deale most maliciously with them.

3 Thirdly, they haue for the most part all incouragements to lay loads and burdens vpon their backs: wicked men oppressed, will as farre as they can, both resist, and reuenge, and many others will murmure and clamour at the wrongs that are offered vnto them, whereas the godly are patient, and readie to beare indignities, and euery one almost will be readie to animate and applaud those that vex and molest them.

Instruction to all gouernours, both domesticall and publicke, together with Landlords, to finde out, and discouer to themselves their owne estates, by the exercise of their government. Are their greatest fauours bestowed on them that giue greatest testimonie of the feare of God, and appeare to be most faithfull? Doe they reſtue their kindnes for *those that walke in a perfect way, as Dauid did his, and bend their displeasure against slanderers, them that haue proud lookes, deceitfull persons, and tellers of lies?* If this their course be constantly held, and without partialitie, why may it not be saide that *they doe wisely, in a perfect way: that they walke in the vprightnes of their hearts, in the midst of their houses, or dominions?* But if they smile vpon the wicked, and grace them with their best lookes, and frowne vpon the righteous,

righteous, and browe beate them with a disdainfull countenance: if they can easily passe by the foule faults of blasphemers, ruffians, quassers, quarrellers, gamesters, picke-thankes, and whoremaisters, and so bitterly aggrauate, and censure the smaller infirmities of such as otherwise are vertuous, and honest, (who peraduenture, if they had equall hearing, such as *Iob* afforded to the meanest in his house, would proue themselves not to be culpable at all, but to haue performed some good dutie) then their waies tell them that their hearts be corrupt, and by strengthening the hands of sinners, they shew their loue to sinne, and by their rigour against the godly, they bewray and manifest their owne vngodlines.

Furthermore, since the proceedings of godlike gouernours are so vniust and cruell against the people of God, it should make vs the more scruiicable to him, in all religious obediēce to his lawes, and loyall to his Lieftenant our Soueraigne the kings mueltie, whom he hath set ouer vs, that he may preserve vs from the hands of our mortall aduersaries the papists. It was an heauie stroke vpon *Ierusalem* and *Iudah*, to be deliuered, though a short time, into the hands of *Shishak* the king of *Egypt*; that being seruants to him, they might knowe the difference betweene the seruice of the Lord, and of the heathen princes: and will it be an easie burden for vs to beare the intolerable yoke of that Romish Antichrist, to be made the seruants of that seruant of seruants, who exalteth himselfe so proudly, so aboue kings, and the greatest potentates? May we thinke, that that mankind beast (who hath so long time liued by blood, by the blood of the soules of them that subiect themselves to his lawes, and the blood of the bodies of them that resist him) would intreate vs with as great mildnes, as *Shishak* did *Rahab* and his people? Nay, as *Zenacharib* would haue done *Hezekiah*, and his people? *Nebuchadnezzar* with his *Babylonians*, was farre more fauourable to *Ierusalem*, then the pope with his Romanists, would be to England, if his power serued him against the King, and his faithfull subiects. For neuer any *Amalickite* was more infectious, and full of inveterate rancour against *Iezub* posteritie, then the popish idolaters are against those that are

are

are truly religious.

Vers. 11. *The understanding of a man, maketh him slow to wrath, and it is his glory to passe by an offence.*

THe understanding of a man] the heavenly wise dome of God, which is in the minde of a regenerate person, according to the measure thereof, withholdeth him from rash and vnaduised anger, but not from all anger: for then it should depriue him of some vertue, and disable him from the performance of many dueties. As the distempered passions of wrath be workes of the flesh, and carefully to be auoyded, so are the well gouerned affections of anger fruites of the spirit, and seasonably to be exercised. He that is ouercarried with rage and choller, doeth want those louely graces of meekenes, and patience: and he that is neuer stirred to any displeasure, is possessed with stupiditie, and destitute of zeale, and Christian feeling. Now to shuane these vicious extreames on both sides, and obserue the laudable mediocritie betweene them, these rules may direct vs. First, that all our anger be onely for sinne, and so we shall best put in practise the Apostles precept, to be *angry and fight*. Then shall we not be castie with them that be innocent, because we are incensed by them that are faultie: then shall we neuer like sumish *Balaam* fall out with beasts, & vnreasonable creatures, much lesse be embittered against things that are senselesse. Secondly, that our anger be measurably proportioned to the measure of the offence, greatest indignation must be conceiued against the greatest transgressions; though they bring not to vs so great annoyances: and smaller fautes should lesse displease vs, though in priuate respects they seeme to be more for our dammage: for euery part ought rather to be tenderly affected at Gods dishonour, then his owne detriment. Thridly, that it be not ouerlong continued, and excessive in time, but bounded within the limits of a day at the furthest: the Lord would not haue *wrath* protracted till night, *nor sinne to goe downe upon it*. Fourthly, that the crimes of our familiars, benefactors, kinsfolke, and dearest friends, doe make

Eph. 4. 26.

Col. 3. 10.

vs more angrie then theirs that are not so neerly vnited to vs: that we take to heart the sinne of our child, more then of a brother: and of a yoke-fellow, more then of a childe: and our owne, more then a yoke-fellow, childe, brother, or of anie, or all others.

Fistlie, that the ire and wrath against the sinnes of our neighbours, drawe not our selues into anie sinfull behaviour against God, as to be fierce & violent in reuengement, to saile, to reuile, to vomite out blasphemies, or imprecations, &c.

Lastly, that it hinder vs not from, but further vs to the performance of all good seruices, especiallie in the behalfe of the parties delinquent, as to admonish them, pray for them, and giue them direction for reformation of their transgressions.

And it is his glorie, it winneth him honour and praise, and that worthilie, to passe by an offence, to winke at smaller infirmities, and to remit greater wrongs, yet not so, as to be silent at Gods dishonour, with the perill of the soule of the sinner, or at the grieuances which are offered to himselfe from them: onelie the forbearance of reuenge, and not of iust reproofe, or of due correction, is commended.

Thus thou seest both the roote, and the fruite, the cause and effect of lenitie and mildnes declared in this sentence.

It maketh much for a mans credit to be gentle and peaceable, *Ioseph* hath gained to himselfe an immortall, and perpetuall praise, as is well knowne to all, by his facilitie and readines to remit the enuie and wronges of his brethren against him, shewing so much mercie and kindnesse to them for their preservation, which practised so much malice and crueltie against him for his destruction.

Doct.

And how memorable is that meeknesse of *Dauid*, who being most vnworthilie, despitefullie, and contumeliouslie reproched, and failed vpon, by that reuelious *Shimei*, did yet beare it so patientlie for the present, and refrained himselfe from reuenging of it afterwards, all the time that he liued?

And whereas *Festus* by taunting *Paul* so opprobriouslie, and charging him with madnes before king *Agrippa* and the whole assemblie, thought to haue brought him to contempt, who

Act. 26. 24

seeth

seeth not that *Paul* by passing by the indignitie, without indignation, hath graced himselfe before the companie that then heard him, and all others, which euer since haue heard of him? See Chapt. 12. vers. 16.

Verse 12. The wrath of the king, is like the roaring of a Lyon: but his fauour is as the dewe vpon the grasse.

THe wrath of the king] the indignation of a Prince, or mighty potentate, hauing authority & power, incensed (not against the innocent and righteous, but such as were *Michasab*, or *Elijah*, whom *Achab* stormed at, but killed not, or thogh he had killed them, yet he could not haue hurt them, but himselfe rather, as *Ioab* did, by slaying of *Zachary*, & sending him the sooner to heauen) but against malefactors, rebels, traytors, contemptuous persons, and transgressors of his wholesome lawes, or aniewhom God shall put into the magistrates hand, as men of death, for violating his commandements, *is like the roaring of a Lyon*, which hath more courage and strength, both to roare more hideouslie, & to teare more cruelly: For it is not vnderstood of them that be taken, and shut vp like captiues in holes, whom we may heare, and looke vpon through grates, and stand neere too without peril, but of such as meete with a prey, either of man or beasts, in the Forrests, or open fields, or anie where in their owne walkes. *But his fauour*, his loue, & countenance, especially towards worthie men, *is like the dewe vpon the grasse*, verie comfortable or profitable to them, reioycing their hearts, aduancing their states, preseruing, and protecting them from wrongs, as the dew, or mild shewres, do refresh the fields, cause grasse to growe, and preserue the same; that the scorching heate of the Sunne drie it not vp, and cause it to wither.

Dott.

¶ It is expedient for men to be good subiects, euen for feare, or hope of the princes affections.

Ro. 13.5.

1. Pet. 2.13.

The Apostles, both *Paul* and *Peter*, lay a sure foundation for loyaltye to be built vpon, and ground it in the conscience of Christians, that for the Lords sake, they shuld be subiect to authoritie: but if anie be so impious, and deuoyde of religion, that the ordinance of God be of no force with him, yet good discretion might

might make him afraid to expose himselfe to the displeasure, and severity of the Magistrate, and to induce him to seek the benefite of his beniginitie and fauour. See chap. 16. v. 14. 15.

Verf. 13. *A foolish sonne is the calamitie of his father, and the contentions of a wife, are like a continuall dropping.*

TWO of the greatest afflictions which befall the governors in their families, are declared in this sentence. The former is a foolish sonne, a sinfull, vnhappy child, after what sort soeuer his leaudnes breaketh out, whether by contumacie, & stubbornnes, when he shall contemne his parents, and despise their precepts, or by riot, & vnthriftines, when he shall be, as it were a gulph to swallow vp all his fathers labors, & those things which he hath bene so carefull to provide, or by any other means shall bring shame and destruction vpon himselfe, who is the calamity of his father, the worker of his woe, and cause of sorrow, for the loosenes of his life, and at the sight, or foresight (by all probability & likelihood) of the misery of his death. The other is a contentious wife, whose brawlings offend the eares, & vex the hart, and sometimes demolish the state of her husband, & therefore are compared to a continuall dropping: they are as irksome, and hurtfull, as for raine to pierce through euerie part of the roose, into all roomes of the house, falling on the plancks, and walls, and stuffe, and heads of them that are doing their worke, or sitting at their meate, or lying in their beds, which must needs be both tedious, and noysome, to ruinate the building, & rotte the goods, and molest the inhabitants, how this resembleth an vnquiet woman, and what mischief proceedeth from a wicked wife, we haue familiarly shewed. Chap. 12. verf. 4.

¶ The most delectable commodities of this life, turne manie times to be very offensive.

To passe by the specialls heere specified, (sithence wife and children) are well knowne to be desireable, (if good) and much desired, in hope that they will be good, and yet proue often to bee so burthenous, as our Text doeth testifie, we will exemplifie the point in other things which the world hath in great admiration. As strength is greatly esteemed

DoE.

Pl. 12. 3.

Mar. 5. 4. 5.

med of, and who would not gladlie enjoy it? and yet it were better phantreke persons, and made men to be without it, as that poore possessed person felt, which *plucked his chaines asunder, and brake his fetters in pieces, and strooke him selfe with stones.*

Ezech. 7. 19.

The greater part of mankinde doth thirst for golde and siluer, and money, it is the earthen God, almost of all the inhabitants of the earth, euery worldling doth afore, and worship it, and yet *Ezechiel* speaketh of a time when *they shall cast their siluer in the streetes, and their golde farre from them, being oppressed with feare and terror.*

Dan. 5.

It is not very lightfull and pleasant, euen a matter of contentment to most mens appetites, to sit at full cuppes of wine, and strong drinke, with varietie, and abundance of delicious dishes, and such companions as they best like of? And yet thinke how *Belshazzar* that cursed king of *Babel*, could relish all his delicacies, when he saw the hand writing his ruine and destinie vpon the wall: when the interpretation of it was tolde him: when he beheld the enemy rushing into the house with a naked sword in his hand, to slay him. And then his pompe, and then his power, and then his dignitie, his large dominions, and ample possessions, though all of them were such as were admired of all, could yet bring no comfort at all vnto him.

Reas. 1.

First, disappointment is a torment vnto them, when they faile of that felicitie, which their delights seemed to be great with, and readie to bring forth into their lippes, and in place thereof, shall finde so many annoyances and troubles, which they neuer so much as suspected.

2.

Secondly, God by a wise prouidence, will haue all worldlie delectations subiect, as it were, to putrifaction, & loathsomeness, that becoming sometimes vsuoury, they might at no time be so vehemently longed for. We see now (notwithstanding that they proue so bitter, & all the griefs wherewith they fill many mens hearts) that fewe are to be found who hunger not after them with a greedie appetite, and what would they doe then, if they were priuiledged from all inconueniences, yeelding pure pleasures, without anie mixture of anie trouble or vexation?

And withall, heereby hee supporteth the heartes of his people,

people, that they should not be discouraged at the prosperitie of the wicked, as though they were preferred before themselves, sithence they beare so heauie burdens of great vnquietnes, when they seeme to be most fortunate and happie.

Instruction, that no man should satisfie himselfe in obtaining good things, vnlesse he receiue them with assurance of Gods fauour, and likewise enjoy them by vertue of Gods blessing. *Hannah* thought, that the very hauing of her first sonne had bene the getting of a great substance, and therefore she called his name *Cain*, that is, a possession: but poore woman, she was deceiued in her expectation (as easily she might be through want of all experience) for he was so farre from being a possession of any worth, as that he dispossessed her of that gracious son *Habel*, who was in deed a worthy possession. Whatsoeuer therefore thou wishest to haue made comfortable to thee, relie not vpon too much, as though of it selfe it could minister any comfort, how specious, profitable, or pleasant soeuer it appeare, but sue by praier to him that gaue it, that he would giue the ioyfull fruition of it. And be admonished by this, to seeke principally, and with greatest industrie, things which are aboue, to labour most for heavenly graces, which certainly would bring spirituall gladnes with them. Get faith rather then riches, & let thy heart be furnished with the feare of God, more then thy state and house, with all manner of treasures, and ornaments. Though thy wealth doe vanish, thy strength decay, thy greatness decrease, thy friends forsake thee, or all these remaining, cannot preserue thy heart from frices, & feares, yet thy godlines, thy wisdom, thy loue, thy mercie, thy patience, and the like, will abide with thee, and stand to thee, and suffer no miserie to seize vpon thee.

Verse. 14. *House and substance are the inheritance of the fathers, but a prudent wife is from the Lord.*

IN the former sentence, by a liuely similitude, he shewed how noysome a bad wife is, and in this by an other argument, he maketh it appeare what a great benefit a good wife is. He Prooueth it from the efficient, that the Lord doth bestowe her,

her, and that in manner differing from his ordinarie and common giftures. Houses, and lands are his gifts also, and so are riches, and all sorts of commodities, but they are ordinarily, commonly, and mediately receiued from ancestors, as fathers, grandfathers, and great grandfathers, to whom the Lord hath giuen power to get, and keepe goods, and a will to leaue them from hand to hand to their posteritie. *But a prudent wife, a godly, wise, and vertuous wife, and in like manner, a religious, discreet, and gracious husband, is from the Lord, made such a one by his grace, and ioyned to the yoke-fellow.*

Doct. *House and riches, &c.* No man can possibly haue possessions of equall valew with a good yoke-fellow.

This hath bene handled in the fourth verse of the twelfth chapter, and remaineth to be further enlarged in the last chapter.

Doct. *From the Lord, &c.* The more immediate any good gift of God is, the more pretious it is.

The bread which in the wilderness fell daily from the cloudes, was farre more notable, then if the *Israelites* had manured the ground, and bene provided for of corne, and inned an haruest. And the birth of *Iaac*, of *Iohn Baptist*, of *Samuel*, and the *Shunamites* sonne, was farre more honourable then if their mothers had bene fertile, and apt to beare children. The handfull of meale in the barrell, and the little oyle in the cruse, which were long deked out to the poore widowe of *Sarepta*, were more to be esteemed of, then all *Iezabels* plentie of victuals. And so was the oyle that was multiplied to the poore prophets widowe, for maintenance, and payment of her debts, then all *Achabs* treasures. And was not *Hezekias* miraculous recouerie better for him, then if he had neuer bene sicke, or to haue bene cured by Physitions? And the same might be said of the raising vp of *Lazarus*, and *Christ* his healing many, of manifold maladies, in the Gospell.

1. King. 17. 16.

1. King. 4.
2. King. 10.

Iohn. 11.

Reasons.

For the Lord doth by this make manifest his particular prouidence, and respect to these persons, vpon whom his gifts and blessings haue after this manner bene confirmed.

Vse. Consolation to those from whom he detaineth such accustomed

stormed helps and meanes of safetic, or sustenance, as others wontedly enioy, and reserueth them, by himselfe, in a peculiat manner to be prouided for. In this case are many seeming wholly forlorne, and vtterly destitute of all aide and succour, who may truly be said to liue by faith, not onely for saluation, and cuerlasting life, for foode, apparell, harbour, and lodging, with other needfull things appertaining to this life. Their maintenance ceaseth, their strength faileth, their friends forsake them, their aduersaries pursue them, and yet they are not without comforts, and refreshings. They haue nothing to take too, or depend vpon, and yet behold they want nothing. *Eliab* found the fidelitie of this prouidence for his foode in the time of the great drought and scarcitie, when he could come by no other meate, but that which a *rauen* should minister vnto him, *1. King. 6. 17.* and that kinde of creature is seldome a good purueyer, or cater, and yet was he no day neglected, as being disappoynted either of *bread or flesh*, for dinner, or supper. And *St. Paul* among others, had experience of the same for his preservation, in the time of his tribulations. *We are afflicted, saith he, on every side, yet are we not in distresse: in povertrie, but not overcome of povertie. We are persecuted, but not forsaken: cast downe, but we perish not.* *2. Cor. 4. 8. 9.*

The Lord hath a principall hand in all good marriages. A virtuous wife for a faithfull husband, is not a patrimonie bequeathed by parents, but a free, and speciall gift bestowed by God: though commonly procured by humane industrie, as a meanes of the match, yet destinated by a diuine decree as the appointer thereof. So much is expresse in the former chapter, where it is saide, that *he which findeth a wife* (meaning such a one as is here specified) *findeth a good thing, and receiveth favour of the Lord.* This is euident to be seene in the case of *Isaac*, and *Rebecca*: *Abrahams* seruant was well acquainted with this point, and grounded his praier vpon it, desiring to knowe by a signe (which in deed was extraordinarie) what *God* had ordained for his seruant *Isaac*; and that he had shewed mercie on his maister. And the effect was so apparant, that euen *Laban*, and *Rebuel*, were driven to acknowledge it directly, and durst not contradict, or goe about to crosse it, saying, *this thing is proceeded* *Gen. 24. 14. verse. 50. 51.*

Doct. 3.

Prov. 13. 21.

Gen. 24. 14.

verse. 50. 51.

ded

did of the Lord: we cannot therefore say to thee, either euill or good. Behold Rebecca is before thee, take her, and goe, that she may be thy maisters sonnes wife, euen as the Lord hath saide. Now albeit his hand were more conspicuous then in dealing for Isaac, and making the voyage of Abrahams messenger so prosperous, yet it is exercised still, in other godly mens affaires of like nature, though not so much discerned.

Reasons. 1.

First, by his spirit both men and women are made marriageable, that is, prepared with gifts and graces for the estate of wedlocke, and become meete companions for Christian yoke-fellows.

2. Secondly, his prouidence disposeth of, and prospereth the occasions, motions, and proceedings thereof, in such sort, as all impediments are remoued, and those meanes made effectuall, all which are vsed for setting forwards of these matches. He frameth the affectiōs of the parties, that one should like of, and loue the other: he inclineth the hearts of friends that they should willingly consent, and giue encouragement thereto: he defeaeth the practises of aduersaries, that they shall not preuaile in their oppositions against them. Euen those things which seeme casually to happen, and accidentally to make either for their onset, or progresse, are purposely appointed by him, for the accomplishment of his will in that matter. As for example, doeth it not now appeare, that therefore *Elimelech* with his wife and sonnes were sent into the country of *Moab*, that *Chilion* should marrie *Ruth*? And for *Chilion* to marrie *Ruth*, that she might be knit both in alliance & affection to *Naomy*? And therefore to be so vnited to *Naomy*, that she might bring her with her to *Bethlehem*? And therefore to be brought to *Bethlehem*, that she and her waies might be knowne to *Boaz*? And therefore to be knowne to *Boaz*, that *Boaz* might haue due calling to chuse her for his wife? Adde hereunto her gleaning in the field, her sighting vpon *Boaz* his field, the humanitie which he did shewe vnto her, the refusall which the other kinsman made of her, doe not all these, and many other circumstances concurre together to bring this to passe, that *Boaz* should haue so good opportunitie to enioy her?

Instruction

Instruction for them that would speede well, and finde good successe in their wooing, and marriages, that they sue to God for his direction and assistance, before they become suiters vnto the parties whome they affect, for the winning of their affections.

Abrahams Agent for Isaac's match, in his wisdom, saw that to be the best way for good successe, and therefore followed it, and accordinglie prospered, as by the storie appeareth: and if he then were so prouident, and prosperous, for the benefite of an other, ought not euery wise man to be as prudent, and to take the same course, in anie matter of like importance, concerning himselfe?

But withall, let him that desireth to haue a good wife graunted to him, looke well to his owne soule, and take heede to his wayes, that he may be to her a worthie husband, and to God a faithfull seruant: Otherwise, his attempt to attaine her, shall all be frustrate, or her goodnes in the end, will make but little for his comfort. Hee must please him, and get his *fauour*, (as was cited out of the former Chapter,) which shall finde him so beneficiall, as to enrich him with such a blessing.

It is promised in the Psalmes, as a reward proper to them that *fear the Lord, and walke in his wayes*, to make them *blessed*, that their *Wines shall be profitable*, and comfortable, fruitfull, and pleasant, *like to the Vins, on the sides of their houses*: which falleth out when they are well graced before hand, and so by his goodnes put into their bosomes, or afterwards reclaimed from vices, and as it were transformed vnder their discrete government.

And so godlie men, afflicted with godles wiues, are not without hope of their reformation, for as much as hee is no lesse able, or willing to worke grace in them that are already married, then in those that yet be vnbestowed and single.

Verse 13. *Slothfulness causeth heauie sleepe to fall, and a deceitfull person shall be affamished.*

THe dangerous effects of sluggishnes, are here set downe, and described, whereof some are sinnes, and heedfullie to be shunned, and others are punishments thereof, and greatly to be feared.

The first is, immoderate and excessiue sleeping, whereby mens callings and labours are neglected, their time lost, and their wits and senses dulled: and this groweth partly from the abundance of humors, by which the head is oppressed, & partly from the want of cheerfulness, whereby the heart should be refreshed: and therefore obserue, that all sluggards are lumpish, and like dead men, sauing when they be about the practise or proiect of some thing vnlawfull.

This drowsinesse of theirs, and disposition to sleepe, they are charged with, and challenged for, in the sixth Chapter: *How long wilt thou sleepe, o sluggard, when wilt thou arise out of thy sleepe? &c.*

The second is deceitfulness, beeing inferred in the latter clause, as that which insueth both vpon slothfulness and sleepiness. For they that lose their time, can neither get wealth well, nor keepe that which others haue formerly gathered by their trauell. Then must they needs fall into indigencie and want, and beeing not able to sustaine the violence thereof, (for none are so impatient of pouertie, as those who retchleslie throwe themselves into it,) they will liue by their wittes, and shift for themselves, by falshood and indirect courses.

The third, which is the punishment of all the former, is famine, and miserable necessitie, which their fraude and deceitfulness doth double vpon them, and not preuent, or diminish. Or if it fall out that some by wrongfull dealing are holpen in their state for a time, yet it turneth to their greater hurt, and deeper decay in time following: or if they thrise euen to their liues end, by their vniust and fraudulent practises, yet they shall rue it in the worldes ende, for the *miseries* and plagues that will
come

come vpon them, as Saint *Iames* doth testifie.

The sense therefore of the sentence is this: Slothfulness causeth men to be sleepeie and deceitfull, and hee that is deceitfull, sleepeie, or slothfull, *shall be affamished.* Iam. 3. 1.

¶ Slothfulness is a vice verie hurtfull both to bodie, soule, and outward estate. Drowsines is noysome to the bodie, and for healths sake to be auoyded. Deceitfulness is pernicious to the soule, and for conscience sake to be abhorred: and affamishment is the desolation of the state, tending towards the destruction of life, and therefore is with due circumspection and providencie to be preuented. The euils that slothfulness bringeth: See, Chap. 12. Vers. 24. Doct. 1.

¶ *Affamished, &c.* Vnrighteous dealing bringeth that miserie vpon mens heads, which they are most afraid of. Doct. 2.

What thing is so dreadfull, grimme, and horrible, to all worldlie men, as penurie and neede? Gods wrath is not: the diuell is not: death is not: damnation is not: hell is not, (though all these in time will be,) for doe they not prouoke Gods anger, and make themselues a prey to the diuell, and cast themselues into the mouth of death, damnation, and hell it selfe, to purchase profites, and keepe of pouertie? And yet mistaking their way, the faster, many would runne from it, through the by-paths of craft, and iniustice, the more hast they make towards it, till at last they be deuoured of it. See Chapt. 10. Vers. 4. & 12. V. 27.

Vers. 16 *He that keepeth the commandement, keepeth his soule: but hee that despiseth his wayes, shall die.*

Hee that keepeth the commandement] which in the integritie, and vprightnes of his heart, obserueth the law of the Lord, to walk in the same, althogh he cannot fulfill it, beaking it as little as he can, thogh he cannot obey it so fully as he would, & is humbled for his faults, whē he seeth his sins, & transgressions, keepeth his soule, himselfe, a part being put for the whole, he preserueth the life both of his soule and bodie, from an vntimely death, & eternal destruction, not by the merit of his obedience,

but by the mercie of God, that rewardeth him for it: *But he that despiseth his wayes*, maketh no account how, or after what sort hee doth liue, nor hath care to be directed by the prescript rule of the holie word of God, *shall die*, shall certainly perishe, and be destroyed for euer, at the last, though peraduenture he be spared for a season.

Thus standeth the opposition: Hee that keepeth the commandement, and regardeth his wayes shall liue: but hee that breaketh the commandement, and despiseth his wayes, shall die.

Dott.

¶ So much conscience as anie man maketh of obedience to Gods will, so much assurance he hath of saluation and safetie.

They that haue great care to shewe themselves obsequious, and faithfull vnto him, haue great cause to looke for protection and blessednes from him: they that are more remisse in performing those duties which his commandements require, must needs be more abridged of that comfort which his promises doe offer: and they which refuse to submit themselves to the authoritie of his word, or to do him anie seruice at all, must well vnderstand, that they are not to expect from him anie preservation, or fauour at all, but rather punishments and vengeance. Let vs vs attend to the testimonie of *Dauid*, who speaketh his knowledge, and that by the experience which himselfe found in this case. *Because (saith hee) I kept the wayes of the Lord, and did not wickedlie against my God, (for all his Lawes were before mee, and I did not cast away his commandement: from mee: I was upright also with him, & haue kept me from my wickednes) therefore the Lord rewarded me according to my righteousness, and according to the purenes of my hands in his sight. With the godlie, thou wilt shew thy selfe godlie; with the upright man, thou wilt shew thy selfe upright. With the pure, thou wilt shew thy selfe pure; & with the froward, thou settest thy selfe to wrestle. Thus thou wilt saue the humble (or poore people) and wilt cast downe the proude lookes.*

*Pl. 18. 21.
22. &c.*

Reasons.

First, nothing is more acceptable, or better pleasing to the Lord, then obedience, faithfully performed to his will: neither doth any thing more offend him, nor so much incense his indignation, as the contempt, & small regard of his commandments.

For

For what saith *Samuel* to *Saul*, touching this same point? *Hath the Lord greater pleasure in burnt offerings, and sacrifices, as when the voyce of the Lord is obeyed? Behold to obey, is better then sacrifice: and to hearken, is better then the fat of rammes. But rebellion is as the sinne of witchcraft, and transgression is wickednes, and as idolatrie.*

Secondly, they that are belecuers, and obedient, haue *Iesus Christ* for their mediator, and redeemer, and how then can but they be saued? but to them which be disobedient at the word, *he is a stone to stumble at, and a rocke of offense, and how then can it be that they should not perishe?* 3. Pet. 28.

The Lord himselfe is the keeper of them that serue him, *his eyes are ouer the righteous, and his cares are open to their prayers: but the angry face of the Lord is against them that doe euill, to cut off their remembrance from the earth.* 3. Ps. 34. 15. 16.

Lastly, the promises and blessings of life, saluation, and happiness, are all assured to them that heare the word of God, and keepe it: to them that diligently obey the voyce of the Lord their God, and obserue and doe all his commandments: and the threatens for death, destruction, and miserie, are directed against those that shall despise his ordinances, and whose soule abhorreth his lawes, so that they will not doe all his commandments, but breake his covenants. 4. Luk. 11. 28. Deut. 28. 1. Leuit. 26. 14. 15.

Instruction to deale soundly for our selues, and make cleere and manifest the good estate of our soules, confirming our hope with sure and infallible proofes of regeneration and grace, and not seducing our hearts with fallacious, and guilefull illusions. The Apostle would not haue any man seeme to himselfe that he is somewhat, when he is nothing, deceiuing himselfe in his imagination, but admonisheth euery man to prooue his owne worke, and then he shall haue reioycing in himselfe onely, and not in an other. All the euidence that many haue of their saluation is this, that their acquaintance, who yet are vnacquainted with their hearts, and the course of their behauiour, commend them for Christians, and hope well of them: and so their whole comfort stands in the opinions which their neighbours conceiue, and not in any assurance that themselues obtaine. And diuers conclude

Dan. 9. 19.

Mat 15. 9.
Col. 2. 20.

of their owne safetic, by no other argument, but onely the sight of other mens perills: that their life and condition must needes be good, because the course and case of so many leaud persons appeareth so bad: and so the very foundation of their confidence, is nothing else but a sandie comparison. 2. Terror for impious profane persons, which blisse themselves, when God curseth them; which arrogate the promises of life, when he denounceth the threatens of death: which *haue a roote of bitterness in them, and say, peace shall be to me, although I walke according to the stubbornnes of mine owne hart.* If they persisting in this their stubbornnes, & perpetuall peace, Gods seruants walking faithfully before him, shall finde eternall miserie: for he is as iust to execute his threatnings, as kinde and gracious to performe his promises. Now it is impossible for Gods children to perish, as it is for his owne nature and being to faile, and therefore behold the damnable state of these presumptuous miscreants. If they wil be blasphemers, if they wil be scoffers at religious exercises; if they profane the holy sabbath, which the Lord hath instituted to be sanctified: if they will despise the authoritie of their gouernours: if they will be proud, and high minded: if they wil be vnmercifull and cruell: if they wil be vnchaste and filthy, or intemperate drunkards, or couetous earth-wormes, or false fingered, or false tongued, or allowe themselves in any kinde of vicious behauiour, let them proceed in their leaudnes, and God will proceed in his righteousness: their securitie will bring them no safetic, the more they contemne his words by sinning against them, the more he will glorifie his words, by manifesting the iustice, and veritie of them. And this may also serue to admonish all to beware, how they, neglecting the commandements so strictly to be obserued, in steed thereof, prescribe to themselves a worship which the braine of man hath inuented, and the will of man imbraced, without warrant of, and therefore contrarie to the word and will of the Almighty. As these are not to be numbred among the Atheists, because they be not so impudently impious as they be, so neither are they to be reckoned among true worshippers, because they want that humilitie, and vprightnes which they haue.

For

For superstition ingendred by pride, and sound religion gotten by grace, are so opposite, and contrarie one to the other, that no man can possibly haue in him the habite of them both together. And if the keeping of the commandements be of such importance for the tranquillitie of the conscience, to giue satisfaction therto for the certaintie of saluation, then dissembling Christians also, and fruitlesse professors of the Gospell, must needes be voyde of all sound comfort. For though they speake of goodnes, yet they onely speake, and practise not: and though they heare the voyce of God, yet *they be hearers onely*, Iam. 1. 22. *and not doers of the word*, as S. Iames saith, *deceiuing their owne soules: whereas the promise is made to them which are not forgetfull hearers, but doers of the worke, that such shalbe blessed in their deeds.* For where knowledge, profession, and transgression, concur together, the sinne is the greater, because it is scandalous, and wilfull, and the burden thereof the heauier, because the heart is more priuie to it selfe of guiltines, and apprehensiu of punishment.

Verse. 17. *He that giueth freely to the poore, lendeth unto the Lord, and the Lord will repay him his reward.*

HE that giueth freely] which out of his compassion and mercie, without any carnall, or corrupt respect of his owne advantage, ministreth foode, apparell, harbour, or any kinde of helpe and comfort, by word, or deed, to the poore, to them that are in affliction, of what sort soeuer, especially if they be Gods faithfull seruants, or seeme to be such, lendeth to the Lord, not that he is beholden to vs, or receiueth any benefite at our hands: for what can we giue that he lent not to vs, nor is his owne, nor in his power, to take, and dispose of, to whom he will, without our leaue? but he is pleased so to accept of our beneficence to our brethren, as if himselfe were thereby gratified, and had a good turne done to him: for men are many times pleased by that which is lent them in their neede, and are glad to buy the vse thereof with loane, and therefore it is *Ps. 112. 5.* noted as a worke of mercie from a good man, not onely that he

he bestoweth gifts, but also that he lendeth freely. So then God vouchsafeth to repute that which is paid vnto him, though imperfectly too, and scarce by the halues, to be as it were, a courtesie and kindnes from vs, as if some thing of ours were deliuered to him. *And the Lord will repay him his reward:* he will as faithfully recompence the mercifull man, as if he were bound thereto, and as an honest borrower will be carefull to pay that which he oweth. For of his grace he maketh himselfe a debter, to them which are more in his debt, then their body, and soule, and all that they haue is worth.

Doct.

Whatsoever good is done to godly men afflicted, is accepted of God, as done to himselfe.

So farre is he from casting off, and disclaiming his people in their pouertie, and tribulations, as that at no other time in this life, he doth more professedly acknowledge them, and publish the tendernes of his affection towards them. As what greater testimonie can there be of loue and kindnes, then this, that their enemies be his enemies: their friends his friends: their benefactors so graced and esteemed of, as if they were become his creditors. We haue scene in some other place before, *that he which oppresseth the poore, reproacheth him that made him, but he honoureth him that hath mercie on the poore.*

Prou 14. 31.

And our Saviour himselfe professeth, that he presently obserueth euery where, all the mercie that is shewed by any to his poore seruants: and how he will requite the same hereafter, in calling them as blessed ones to the fruition, with him, of his celestiall kingdome, and why he will render them so great a reward, because they fedde him in his hunger, gaue him drinke in his thirst, and cloathed him being naked, &c: and after what manner they performed these duties vnto him, by exercising the same towards one of the least of his brethren.

*Mat. 25. 34.
&c.*

Reasons. 1.

First, he is obeyed therein, requiring such care to be had of his needie and distressed people: and the greatest loue, is shewed to him, for whose sake those poore Christians are so mercifully intreated.

2

Secondly, the parties thus relieved are the sonnes of God, and the brethren of Christ, as by the scripture last alledged, appeareth:

appeareth : and what tender-hearted father, or well affected brother, would not gratefullie take the succour and reliefe that is minitred to his deare children, or brethren in their necessities?

Thirdlie, they are neerer to our Lord *Iesus Christ*, then one brother is to another, or child to the father : for they are members of him, flesh of his flesh, & bone of his bones, and as much regarded of him, as the apple of his eye : and therefore he is interested in the fauour that the least or feeblest of them shall find at any time.

Encouragement for men to bestow willingly, cheerfully, and liberally, on the poore Saints, sithence their beneuolence is sure to finde so good allowance, and will certainlie procure so large a compensation. Can they put their stocke into a surer hand for safety, without any perill of losing? Or can they meet with a more commodious banke for gaine, as to haue the principall doubled, and tripled, & increased more then ten thousand fold?

If they would haue their states sufficiently provided for, and their hearts cheerfull during life, and their consciences comfortable at their death, and soules and bodies happie and glorious for euer, the let them so imploy their portion, and all the abilitie that is in them, that men may receiue protection, reliefe, counsell, comfort, or some refreshing from them, and they may expect this munificent and kinglie retribution from the Lord.

Reprooffe of their follie, which misguiding their affaires without iudgement, are willing to doe nothing for them; by whom they looke to be answered nothing : for they account all that to be lost which man repayeth not. See how vnchristily they deale, and what euill husbands they are for their soules, in defrauding themselves of so great a commoditie as they should haue gained by taking God for their pay-master. It is not onelie a iust precept, but wise counsell, which Christ giueth in the Gospell, as by the promise therevnto annexed, is manifest. *When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they bid thee againe, and a recompence be made thee. But when thou makest a feast, call the poore, the maymed, the lame, and the blinde. And thou shalt be blessed, because they cannot recompence thee : for thou shalt be re-*

L

compenced

Ps. 1.

2.

Luk. 14. 12.
13. 14.

compenced at the resurrection of the iust.

Ob. But must men be careles of their states in prouiding for their saluation? Is all to be done for the soule, and nothing for the house? What shall I leaue my Children?

Ans. Prouidence for thy euerlasting state, doth nothing impair thy present state, and thy liberalitie doth augment, and not diminish thy childrens prosperitie. Is the Lord so barren of wisdom, or destitute of power, as that he cannot enrich the one, but hee must impouerish the other? Or that he cannot

Ps 112. 1. &c. helpe the father, without hurting the childe?

A godlie man is described in one of the Psalmes, to be mercifull, and full of compassion, and righteous. But how then goeth the world with him and his posteritie? *His seede shall be mighty vpon the earth, the generation of the righteous shall be blessed. Riches and treasures shall be in his house, and his righteousness remaineth for euer.* And to the same purpose it is said in another Psal. *I haue bene young, and am old: yet I neuer saw the righteous forsaken, nor his seede begging bread. But hee is euer mercifull, and lendeth; and his seede enjoyeth the blessing.*

Ps 37. 25. 26.

3.

Consolation to Gods afflicted children, which are in wants, or feares, or other calamities, that their case is not helples, though they cannot helpe themselves. For as much as the Lord vndertaketh to satisfie those that shall be helpfull vnto them, it is not to be doubted, but that some bodie will take his word, and shewe that mercie. He is not out of credit, though vnbelieuers dare not trust to his promise: for he hath many friends, manie seruants, many children, which will be ready for his sake, to doe all the good they can foranie of his that stand in neede of their aid. Who would not thinke himself an happy man, if he might haue opportunitie, to doe seruice to the King, by pleasuring his sonne vpon anie occasion, especially in a weightie matter, & being required, and encouraged by him, with promise of great reward, and preferment to do it? Then doubtles shall the King of kings finde many loyall and well minded subiects, who for his sake, and their owne, will not be wanting to his distressed children, whom for the same end, he bringeth into such aduersitie.

Doth not our Sauour intimate as much, when he recounteth

not

not onely the varietie of afflictions which hee sustained in his members, but likewise the readines of comforters to relieue him? When he was hungrie, some fed him: whē he was thirstie, some gaue him drinke: when he was naked, some clothed him: when he was sicke, some visited him: when hee was in prison, some came vnto him: still as his neede required, so were they prest with remedies to succour him.

Verse 18. *Correct thy sonne while there is hope, and let not thy soule spare, which is to kill him.*

Correct thy sonne while there is hope,] chastise thy children of either sexe, both by tongue & hand, with rebukes & stripes, being yet young & tender, & not growne stubborne, stiffe-necked, incorrigible, and past hope of amendmēt, before they are accustomed to euill waies, or haue learned to despise the admonitions, menacings, rods, & scourges of parents. *And let not thy soule spare:* beware that thy fond affection withhold thee not from dooing this necessary dutie, which is, *to kill him*, least thy too great indulgency to them, and cockering of them, turne to their destruction.

¶ Correction of children ought not to be ouerlong deferred. So expedient and behouefull it is for the childe to be truly nurtured, that Salamon giueth word, for euerie louing, wise, and discreet parent, that he *will chasten his sonne betime.*

Prou. 13. 24.

¶ First, opportunitie, and hope of good successe, which our text putteth vs in minde of, should be a motiue to vs to auoid delay. The vnreasonable wilde creatures be tameable when they are young, and tender plants are flexible, and may easilie be bowed hither and thither: and euills at the beginning may with lesse difficultie be cured, and remedied.

Secondlie, the manner of Gods dealing with his children, is the best precedent for our dealing with ours, & he permitteth none of his to escape too long, before hee humble them, and take downe their harts, either by outward croises and troubles, or by inward teares and sorrowes, or by some such meanes as may best serue to make them feare and obey him. And as hee foreseeth and worketh, so godly men also feele and enioy

the great benefite, and profitable effects that followe vpon the same. *It is good,* (saith the Scripture,) *both to trust, and to wait for the saluation of the Lord.* And then, *It is good for a man that he beare the yoke in his youth. Hee sitteth alone, and keepeth silence, because he hath borne it vpon him.*

Lam. 3. 27.

Vse..

Instruction to induce our selues to the discharge of this dutie, by such motiues as may most stronglie perswade vs therevnto. As that the disease of sinne and follie is breeding in our childrens hearts in their infancie, and before they be able to speake, and what is the medicine to cure it, but the rod of correction, which in great possibilitie and likelihood will bee a meanes to kill it?

Let neede therefore and loue, and hope preuaile with vs, and hasten our diligence to helpe them. But the strokes of the twigges be painefull and sharpe to their tender flesh: and so are Alloes, and some other medecines for the wormes, vnpleasant also and bitter to their taste, and yet for safeties sake, and preservation of their health, we will giue them thereof to eate, whiles they sucke on their mothers breasts. And why then should wee speake, and doe so much against them, in seeming to pleade and deale for them, saying, they know not yet what correction meaneth: their owne discretion will teach them to amend their faults hereafter: their own rod will beate them in time, & learne them more wisdom, &c. The smart of correction may make them to know the meaning of correction: & they are the more likely to be discrete for the amendement of their faults hereafter, if Gods discipline be vsed to them before: and it is best to be so instructed by the parents rod in child-hood, that they be not whipped with anie rods of their owne in riper age.

Doct.

¶ *To kill him, &c.* They shewe themselves vnmercifull parents, which exempt their children from due correction. See c. 13. v. 24.

Verf. 19. *Being in great wrath, remit the punishment: but if thou let him escape, yet applie chastisement againe.*

IN the former sentence was declared the necessity of correction, for the preuention of destruction, or danger of childre, and what

what is the fittest season to begin it, euen in their childhood. Now in this he admonisheth euery man to take heede that he marre it not, or hinder the good effect thereof by his owne distemper. And therefore it is said, *Being in great wrath*, when thou art in an angrie moode, and burnest with furie, and hot displeasure, *remit the punishment*, let passe for that time the punishment of the partie offending. *But if thou let him escape, yet applie chastisement againe.* Neuertheless, though for that time, and perhaps for that fault thou let him goe free, yet leaue him not so to himselfe, nor suffer him to goe on still vnpunished; but when thou art more calme, and as occasion shalbe offered, take him in hand, and chastise him.

¶ Correction is neither to be given in passion, nor omitted *Doct.* remissely. It is vnfit to seeke redresse of other mens faults, by committing as great our selues: or altogether to dispence with, and passe ouer their offences to the hurt of their soules, because it seemeth our selues are ouer-carried with corruptions. Both these are hurtfull extremities, but I will insist especially vpon the former, because the perill of neglecting punishment appeared by the former sentence, and other places of this booke. To the poynt therefore in hand, *S. Iames* speaketh pertinently, though not particularly, when he saith, *The wrath of man, doth not execute the righteousness of God*, which euery one that inflicteth any punishment vpon an other, ought to doe. When the troublesome *Israelites* had driuen *Moses* that meeke seru-
uant of God into a passion, by vexing of his spirit, euen he, for the time was not in case, so much as to reprehend them in that manner as became him, but spake vnadvisedly with his lippes, both in rating of them, and neglecting to sanctifie the Lord. And yeeld that *Dauid* might warrantably haue proceeded against *Nabill* for his vnthankfull, churlish, insolent, and contemptible behauiour, yet what worke would he haue made in his rage, when for one mans fault he was resolved to murder a whole familie?

First, a man in his distemper can hardly keepe measure in punishing, as the example last produced doth witness, but shall by the fore stream of his anger, be carried to the practise of violence,

violence, beyond all bonds of moderation.

2 Secondly, being in that sort moued, and kindled with ire, the seruour and heate of his choller will so fire his tongue, that no graue and coole exhortations and admonitions, which put life into corrections, and cause them to worke, can be deliuered by it.

3 Thirdly, wrath and immoderate anger disfigure the face of a man, making his eyes and browes, and all his visage, to looke fierce, and ill fauoured, and discouereth also the impotencie of his affection, and so he that is smitten (notwithstanding that he be afraid of him) will yet by the sight of these great infirmities, be brought to condemne and despise him.

Vse. Instruction not to be suddaine and hastie to strike our vnderlings vpon the first apprehension of a fault committed, lest we giue cause to our selues to smite our owne hearts afterwards with sorrow and shame for our rashnes. They that be so swift to fight, be commonly as slowe to examine the cause, or to pittie the offendor, and pray for him, or to conceiue hatred of the sinne: or to deliberate in what manner they may best redresse it.

Vse. Reproofe of them, that can neither fight nor chide, but onely in their fume, and when their blood is hot. They that be most boisterous to smite with the fist (which will hardly proue to be Gods ordinance) and to lay about them with stauces, pitchforkes, and whatsoeuer is in their hands, haue vsually the least care to restraine their people from vices, by seasonable and moderate discipline.

Vers. 20. Heare counsell, and receiue instruction, that thou maiest be wise at thy latter end.

HAuing in the premises giuen precepts to parents and gouernours, he now conuerteth his speech to children, and such as in the Scripture come vnder the name of children, that is to say, all Gods people, to whom he doth offer himselfe as a father, being readie to teach and direct them. And the first lesson that he giueth vnto them is, that they should

heare

heare counsell, lend an eare, and harken diligently with attention, to wise, and wholesome doctrines and admonitions: the second, that they receiue *instruction*, or correction, for the word signifieth both: that is, to submit themselves to, and make vse of, and profite by, reproofes, threatnings, or chastisements. And the reason of this exhortation, is both from the motiue that should perswade them thereunto, and the end that they should propose to themselves therein, and the happie successe which they should finde thereby, that *they may be wise in their latter end*, that their wisdom may be manifested, and they reape the fruit thereof in their old age, or whensoever they are readie to depart out of the world, not but that he would haue men to be wise also before, but to note, that all that time their heauenly wisdom will stand them in best stead.

¶ A godly man shall haue the greatest benefit of his pietie and *Doff.* graces, when he draweth neere to his death.

At the first they seeme burdenous, and troublesome, in respect of the afflictions whereby they are often accompanied, as seede time, in appearance, doth onely deuour and swallow vp mens corne, and exact their labour and trauell, but afterwards they shewe themselves comfortable and precious, as the beautiful sight of haruest, doth declare the commoditie of seede time. *The wicked is pursued in his miserie: but the righteous hath hope in his death, saith Salomon. Marke the upright man, and behold the iust: for the end of that man is peace, saith Dauid in the Psalmes.* *Prou 14. 32. Pl. 37. 37.* And when was the state of the wise virgins made knowne to be *Mat. 25.* better then that of the foolish, not when they tooke their lampes, or lighted their lampes, or prouided their oile, or went forth together, or waited together, but when the bridegroom came.

First, at their latter end the faithfull haue greatest store and *Reasons. 1.* plentie of graces: for they haue bene still gathering, laying vp, and daily adding to their stocks, by learning, fasting, praying, shewing of mercie, diligence in their callings, mornifying of their corruptions, and discharging of many good duties.

Secondly, then haue they greatest neede and vse thereof, *2* forasmuch as they are to wrestle with death, to resist the assaults of

of Sathan, both which would stirre vp all the infidelitie that remaineth in them, to discourage their hearts, were they not so well armed with the spirit of God, and a good conscience.

3 Thirdly, then are they best seasoned with humilitie, and patience, hauing passed through many temptations, and tribulations (as it falleth out to the greatest number of the godly) and yet kept the faith, and therefore are most capable of, and readiest for comfort, with the testimonie of Gods fauour, whose seruice they haue faithfully performed.

4 Fourthly, when they approach apace towards their rest, and happines, their worke being finished, and their wages readie to be put into their hands, they shal be no longer yoaked with sinnes and miseries, nor detained from the fruition of perfect holines and glorie, but be satisfied with the fulnes thereof in the presence of God their dearest father, and of the Lord *Iesum Christ*, their blessed Saviour.

Use. Instruction to make our whole life, by listening to this counsell here commended vnto vs; and giuing instruction a practicall entertainment, a continuall preparation for a comfortable death. In the very first onset to religion, religion if it be sound, will direct mens minds to thinke of, and to guide their waies to prouide for their end. And therefore *Moses*, or rather the Lord himselfe, conuinceth the hypocryticall *Israe- lites*, neglecting so waightie, and needfull a dutie, to be vitterly destitute of all heauenly wisdom. *They are*, saith he, *a nation void of counsell, neither is there any vnderstanding in them: O that they were wise, then would they vnderstand this: they would consider their latter end.* Ob. But they shall meete with many troubles. Answ. And they shall escape out of all troubles. Ob. But most men in these daies will thinke them to be fooles, and such as knowe not what is good for themselves. Answ. But all men shall one day knowe them to be wise, and such as haue chosen that which is best for themselves, when the testimonie of Christ, and their owne happie condition shall giue them commendation of wisdom before all the world. Nay, they are fooles, and knowe not what is good for themselves, which purchase present delights, with their future calamities, like riotous spend

Dent. 32. 29.

pend-thrifts, waſting all their patrimonie at one banquet, or loſing their whole inheritance at one game. Such are the covetous, the ambitious, the voluptuous, and all thoſe that are in bondage to anie deceitfull luſts, and vanities. They pay deare for their wealth, though they get it, and for their preferments, and for their pleaſures, and for whatſoever they compaſſe, with a burden to their conſcience, and hazard of their ſoules.

Manie iudge them wiſe, and praife them for their pollicies now, which by ſight and experience of their miſericie, will condemne their follie hereafter; and themſelves moſt preſſed with puniſhments, will more then any other, bewaile their owne wilfulnes and madnes.

This then, to conclude, is wiſedome, worthie to be ſo called, and that which will beſteed a man at his latter ende, rather to have a Legacie bequeathed to himſelfe in Chriſt his will, then to bequeath great portions to others in his owne will: and to have aſſurance of ioyes and glorie to goe vnto, then a remembrance of pleaſures, & dignities, which he muſt depart away fro.

Verſe 21. *Manie deviſes are in the heart of man: but the counſell of the Lord ſhall ſtand.*

Manie deviſes are in the heart of man. Sundrie thoughts are in their minds, of hopes, and doubts, and deſires, and ſo they toſſe matters too and fro in their imaginations, how they may auoyd that which they feare, and accompliſh that which they deſire, and yet ſeldome bring them to anie effect, or when they do, it is not by force of their plotting or forecaſt. But the counſell of the Lord ſhall ſtand; his will ſhall take place, whatſoever hee hath determined ſhall ſucceed; whether mens likings be to it, or againſt it.

¶ Things come not to paſſe by mens purpoſes, but by Gods appointment. Do.

There is a marvellous agreement and conſent of the Prophets, and holie writers in this matter, though we will produce the teſtimonie onely of one or two, for confirmation thereof: as that of *Dauid* directly witneſſing the ſame truth, as clerly,

M

and

P^r. 33. 10. 11.

and expressely as our Text hath it. *The Lord breaketh the counsell of the Heathen, and bringeth to nought the denises of the people. The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.*

Lam. 3. 37. 38.

And how farre different from this in sense, and substance, is that in the Lamentations? *Who is hee that saith, and it cometh to passe, and the Lord saith it not? Out of the mouth of the most high proceedeth not euill and good?*

Reas. 1.

First, his will is Imperiall, by which the whole world, both heaven and earth is gouerned and sustained: It decreeth, and prouidentliie fore-appointeth the motions, actions, occurrences, and euents of euerie thing, whether weightiest, or of smallest importance.

2.

Secondlie, it is eternall and immutable, and not possible subiect to alteration.

3.

Thirdly, it is absolutely holie, wise, and righteous, that hee shall neuer haue cause to change it. *Rem. 11:29*

4.

It is puissant, powerfull, and mightie, which neither man, nor Angell, nor anie, nor all creatures are able to resist, and preuaile against.

P^r. 1.

Instruction, that as neere as we can, we purpose those things which he appointeth, and seeke his helpe in all our affaires, and so our thoughts shall succeed well, and our desires be satisfied, by vertue of his decree and counsell. For so runneth the promise in the first Psalme, to euery godlie man: *he shall be blessed, and whatsoever he doth shall prosper: And why? For his delight is in the lawe of the Lord, and in that lawe hee meditateth day and night.*

P^r. 1. 1. 3.

2.

Reprooffe of their follie that oppose their practises to Gods words, seeking to set vp that which hee hath threatned to cast downe, and to keepe downe that which he hath vnderaken to exalt.

As *Saul* would haue defeated *Dauid* of his kingdome, seeking to sleie him before hee should obtaine it: and the malicious *Iewes* and *Gentiles*, would haue bereaued *Christ* of his glorie: hoping as they preuailed to take away his life, so by the hands of *Souldiers*, to stoppe him from rising againe: and the

and the idolatrous papists would haue suppressed the Gospell, attempting by fire & fagot, to deterre euery man from the profession of it. But what saith the Lord concerning all these deuises?

Why doe the Heathen rage, and the people murmur in vaine, against the Lord, and against his anointed? Hee that dwelleth in the heauens shall laugh: the Lord shall haue them in derision.

The Consolation for Gods people, against whome the purposes of the wicked, with all their wittes and forces are bent. See Chap. v. 1. 9.

Verse 22. *The desire of a man is his goodnes: and a poore man is better then a liar.*

THe desire of a man,] that which euery man ought most to wish and labour for in himselfe, and to esteeme and commend in others, is his goodnes, his pietie and religion towards God, his mercie, trueth, and vpriight dealing towards men, and not a great estate, and earthlie pompe, and hee that in this manner doth good, and is faithfull and true, though he be poore, not hauing store and abundance of outward possessions, is better, in happier case, and more regarded of God, and good men, then a liar, then an impious, vnprofitable, and false man, though hee be neuer so wealthie.

¶ Vertue and welldoing, is the best ornament that anie man can be decked with. Saint Paul in effect doth say as much, and confirmeth the same, when hee declareth, that the kingdome of God, consisteth not in meate and drinke, and then, not in rich and costlie apparell, neither money, nor anie other corruptible thing, but in rightconnes, and peace, and ioy in the holie Ghost. For whosoener in these things serueth Christ, is acceptable to God, and approued of men.

Doct.

And that exhortation which Ecclesiastes inferreth, as the scope of his whole booke, and hee is the verie quintessence extracted out of the same, maketh directlie for the point. *Let vs heare the end of all: Feare God, and keepe his commandments: for this is the whole man, or whole of the man, without which, all that man is, or man hath, is nothing else but vanitie.* Eccl. 12. 1.

First, vnlesse this were so, it would not be so often and earnestly

Reas. 1.

nestlie commaunded of God, as a matter of principall weight and moment : neither would the Scriptures commend it so much , as giuing preferment to the same about all other things in the world.

2. Secondlie, the price that was paid for it , and the parties for whome it is prepared, doe prooue the value thereof to be wonderfull great. For the blood of *Christ* which was giuen for redemption , was also shed to purchase grace for vs. And it is a prerogatiue peculiar to Gods children , and *Christ* his spouse, to be indued therewith, as it is saide in the Reuelation : *To her was granted, that she should be arrayed with pure fine linnen, & shining* ; for the fine linnen is the righteousness of Saints.

Reu. 19. 8.

3.

Thirddie, the rare and singular effects which it worketh, being peerlesse, and admirable about all , giue testimonie to it, that no other thing is marchable with it. What will so much comfort a man in his trouble ? what will refresh him so much with hope, and at his death ? what will bring him so great happines in heauen, and make him so glorious at the resurrection of the iust ?

Vse.

Instruction , for euery one with greatest diligence to labour for that which the spirit of God doth commend as a thing euery way most desirable. Which bringeth sufficiencie, though a man had nothing else to take to, & without the which he shall want the vse of euery thing, that in appearance, is not vnprovided of any thing. He that hath the outward man of his bodie clothed with vile rayment , as *S. James* tearmeth it, which may occasion vaine men to despise him, and the hidden man of his hart vncorrupt with faith, loue, mercie, meeknes, humilitie, and other graces of the spirit , is not a little set by of God , neither would God haue him lightly regarded of his people, & though an other weare on the outside vpon his backe, gay clothing, as silkes, sattens, veluets, gold, siluer, pearles, and precious stones, and be as richly clad as euer was *Salomon*, yet if within the inside, in his soule, he be tattered & torne, with the ragges & patches of pride, enuie, crueltie, couetousnes, impuritie, and other damnable lusts, the eyes of the Lord will abhorre him, and hee alloweth not his seruants to admire him.

Iam. 1. 3.

1. Pet. 3. 4.

And

And as much may be said concerning all other excellencie, profit, and pleasures, that without the feare of God, and a good conscience, they are vanitie of vanities, and onely vanitie, they are nothing but vanitie, & vexation of spirit. If therefore we would not be censured for vaine persons, let vs labour for that which is better then vanitie. Ecd. 2. 1.

Reproofof those that think goodnes not good enough for them, but despise, and deride it, as ignominious, and contemptible, and which they are ashamed to giue any countenance vnto. They be base minded persons in their iudgement, that giue themselves to praying, hearing of sermons, reading, and meditating of the Scriptures, sanctifying of the sabbath, that will be sociable with them that vse wholesome conferences, and Christian exercises. But as for themselves, it is fit for men of their parentage, partes, and places, to sweare, and whore, and quaffe, and carouse, and make a trade of carding, and dycing, these be exercises they take to be agreeable to their education, and well bebecoming their degree: and to some that are not so much affected to these courses, *pride is a chaine*, as the Prophet Pc. 73. 6. saith, *and crueltie covereth them as a garment*: and others resigne over themselves wholly to other manner of delights, that all of them loue nothing so much as sinne, nor loath any thing so much as goodnes.

¶ And a poore man, &c. Pouertie is no disparagement to the godly, nor wealth any preferment to the wicked. Doct. 2.

Men are not to be esteemed of according to their state, but their honestie and worthines. He began this chapter with the same matter, and in the first verse, the same point is confirmed, where it is said, *that better is the poore which walketh in his uprightnes, then he that abuseth his lippes, and is a foole*. And in the twelfth chapter; *the righteous is more excellent then his neighbours*. And in Ecclesiastes: *Better is a poore, and wise child, then an old, and foolish king, which will no more be admonished*. There is in appearance, great oddes betweene an old man, and a child; betweene one that hath such princely treasures, and the other that is so bare and poore: betweene the high dignitie of an ancient king, and the lowe abiection of a poore boy: and yet if such a meane

inferiour be wise and teachable, he is in better case by the testimonie of this text, then a mightie superiour that is foolish and wilfull.

Resol. 1.

First, God honoureth them that are vertuous, though poore, with all preferments of parentage, as adopting them to be his owne children: of dignitie, as aduancing them to be kings: of inheritance, as making them coheires with his onely begotten sonne: and he vilifieth them that are leaud and sinfull, though wealthy, with al disgraces, as reputing them fooles, and bondmen, and beafts.

Secondly, he hath exercised the dearest of his seruants with pouertie, as *Elijah* and *Paul*, and *Christ* himselfe, which he would neuer haue done, if it could haue made them vile and miserable: and he hath bestowed on the worst of his enemies these earthly riches, as on *Achab*, *Ieroboam*, and *Balthazar*, which they should neuer haue gotten, if they would haue made them honourable and happie. For the vses, see chapter. 12. v. 26, and the first verse of this chapter.

Verse. 23. *The feare of the Lord leadeth to life, and he that is indued therewith, shall remaine satisfied, and shall not be visited with euill.*

The feare of the Lord, sound pietie and religion, a reuerence of his maiestie, ioyned with an vnfaigned loue thereof, leadeth to life, is by gods free goodnes, according to his promise through *Iesus Christ*, rewarded with a blessed and comfortable life in this world, and a glorious, and eternal life in the world to come, and he that is endued therewith, shall remaine satisfied: the man in whom this holy feare dwelleth, shall neither liue in miserable want, nor in feare or danger thereof, but shall lodge satisfied, as the word signifieth, shall constantly haue competent prouision, in the night he shall not care for the day following, nor this day be doubtfull how he shall doe to morrow, but he by whose prouidence he is sustained at one time, will not faile to minister whatsoever is needfull at all times.

And

And shall not be visited with evil, shall not be plagued with hurtfull calamities, and yet sometimes tried with sharpe adversities: and so are the two former promises touching life, and plentie, to be vnderstood, that they are secured onely from a cursed death, or penury, which are punishments of sinne, and signes of Gods displeasure.

Doff. 1.

¶ Every godly man liueth alwaies in safetie of his life. An vntimely death shall neuer ouertake him, and a kindly death shall neuer hurt him, but transpost him to a better life. This is the current of all Gods promises, and the streame of his mercies runneth this way, and Christ had lost his sufferings, and died in vaine, without any benefit to his people, if he had left them in a perishable estate, and not deliuered them from the power of death.

Consolations of this nature were familiar with him, and flowed continually out of his gracious lippes: *I am the resurrection, and the life: he that beleeueth in me, though he were dead, yet shall he liue. And whosoener liueth, and beleeueth in me, shall neuer die. Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into a condemnation: but hath passed from death vnto life.* He is not the God of the dead, but of them which liue: for all liue vnto him. See chap. 11. 19. Iohn. 11. 25. 26 Ioh. 5. 24. Luk. 20. 38.

¶ Shall remaine satisfied, &c. Godlines procureth sufficient provision for mens outward estates. Doff. 4.

The Lord doth not onely vndertake for the saluation of his peoples soules, but he is also provident for their bodies. He that diligently, and principally seeketh the kingdome of God, and his righteousnesses, shall be sure to haue all other needfull things, as foode, and apparell, and the like, ministred vnto him. The Lord purpoceth, as he promisseth, and will vndoubtedly performe it, when he saith, *Fear ye the Lord ye his Saints: for nothing wanteth to them that feare him. The lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.* Mat. 6. 33. Ps. 34. 10.

They are the children whom his providence doth specially care for, and all others fare the better for their sakes. And if our heauenly father be so rich and bountifull to birds, and beasts, and

and fishes, and serpents, and wicked people, how much more will he exceed in goodnes towards his owne sonnes and daughters?

2 Secondly, godly men are industrious and diligent in their callings, and so their labours are blessed vnto them; and their prudent frugalitie and thriftines make a way for the increase of their substance and possessions. For a diligent hand maketh rich: and in all labour there is abundance, as diuers texts of Scripture do testifie.

1 Tim. 6. 6.

3 Thirdly, godlines bringeth contentment, and their minde is satisfied with their allowance, be it much or little, iustly judging that to be enough for them (for so God doth make it to be) which others would murmure at, as an incompetent, and too short a pittance for their hungrie appetites. *I have learned saith Paul, in what state soeuer I am, therewith to be content. And I can be abused, and I can abound: euery where in all things, I am instructed, both to be full, and to be hungry, and to abound, and to haue want.* See chapter. 10. v. 3.

Doct. 3.

¶ *Not visited with euill, &c.* Nothing that is hurtfull can befall any man that is godly.

When pouertie would turne to his annoyance, he may be well assured that he shall neuer be poore: when sicknes would be noxious, and harmefull, his health shalbe continued: and the like may be said, of disgraces, of molestations, of losse of friends, or whatsoeuer may be incommodious vnto him.

P. 119. 165.

The testimonie of the Prophet, being in substance Gods promise, is of large extent, saying, *they that love thy lawe shall haue great prosperitie, and they shall haue none hurt.* And the speech of

Iob. 5. 19. 20.

Eliphaz to Iob, is of no small force, when he saith, *He shall deliuer thee in fixe troubles, and in the seventh, the euill shall not touch thee. In famine, he shall deliuer thee from death: and in barrill, from the power of the sword. Thou shalt be bid from the scourge of the tongue, and thou shalt not be afraid of destruction when it cometh.*

Reas. 1.

First, euery one that feareth the Lord, is greatly beloued of him; more then the dearest child of the kindest father, or the sweetest babe of the tenderest mother, his eye is alwaies vigilant for their safetie, his watchfull prouidence continually guarding

guarding of them. He is neither heedles of them in the day, nor sleepe in the night, nor remisse in looking to them at any time. Hee seeth and fore-seeth, because he fore-appointeth all things that shall befall them: he knoweth, and fore-knoweth, the event of euery thing that cometh to passe, whether it will be helpfull, or hurtfull; whether it will be for their benefite, or hinderance; whether it will be for their safetie, or perill; their credite, or reproach; their peace, or trouble; their comfort, or sorrowe. No future effect can formerlie be hidden from him, because hee hath not alone the disposing of actions, or of things that are to fall out, but likewise of the successe, and issues thereof. Then consider whether it be likely that he will allow poyson to be ministred to his darling in steed of Physicke, when he is not ignorant that it would certainly kill him, or mischief to light vpon the righteous for their destruction, or to doe so much as the least harme vnto them.

Secondly, the holie Angells are ministring spirits, attending on the people of God, and their office is to looke well vnto them, euerie where, and at all times, so long as they serue him: for so are they commanded by the Lord. Vnlesse then they would become sinfull against God, and turne diuels (which they cannot doe, because they stand by vertue of election) they must needes be faithfull to Christians, and watchfull for their safetie. And therefore the spirit of God giueth his word for their fidelitie, and promiseth to the godlie good protection and safeguard by their ministerie, in this manner: *There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle. For hee shall giue his Angells charge ouer thee, to keepe thee in all thy wayes. They shall beare thee in their hands, that thou hurt not thy foote against a stone.*

Pl. 91. 10.

Vse. 1.

Instruction, to set our selues to feare the Lord, and to seeke this celestiall grace aboue all things, sithence it hath such worthie vertues in it.

Will it be an Armour against weapons, a store-house against wants, a preseruacion against diseases, a deliuerer from death? Will it worke our indemnitie, and saue vs harmlesse from the poyson and venome of paines and griefes, and losses, and of all

N

sorts

sortes of crosses, troubles, and afflictions? why liue wee so much without it, and may so easilie haue it? why make we no more reckoning of it, sithence it is so precious, profitable, and necessarie?

Beside the desire of Gods glorie and fauour, which ought principallie to be regarded: beside the respect of life eternall, which is most earnestly to be sought for: our health, our safetie, our peace, our plentie, and every thing of this nature, might be forcible motives to allure vs to religion, seeing the Lord is pleased to make it so beneficiall vnto them.

Consolation to them who haue imbraced this holie feare of God, who faithfullie obey and please him, they haue immunitie, not from aduersities: (for fewe are afflicted with so manie troubles as they are tried with: fewe so much deproued, maligned, and molested as they bee) but from all plagues, and perils, and miseries.

They are alike safe in euerie place, euen in the middes of their mortall enemies, as among their kindest friendes: and likewise at all seasons, as well when they are most practised against, as when nothing is intended to their hurt: when they lie in the botome of aduersitie, as when they sit in the toppe of prosperitie. For these cannot separate them from the loue of God, nor the hope of saluation, nor the conscience of well-doing.

Rom. 8. 38.

And to conclude, *wee knowe that all things worke together for the best, to them that loue God*, saith the Apostle.

Verse 24. *The slothfull hideth his hand in his bosome, and will not put it to his mouth againe.*

SAlomon hath often tolde vs the nature and qualitie of the slothfull, and the misery and want, which of force they must indure, by meanes of their sluggishnes, notwithstanding because the number of them doth daylie increase, and this hurtfull vice groweth stronger, and more violent in them, he contenteth not himselfe with so manie aduertisements, which hee hath alreadie giuen vs, but to the ende that wee may take more heed

heed of it, or else be more inexcusable, and iudged worthie of greater penurie : he repeateth here againe the mischief that it worketh in him ouer whom it getteth dominion, describing the same by an hyperbolicall, or excessiue kind of speaking, saying, that *hee hideth his hand in his bosome*, not setting it to worke, but withholding it from labour, *and will not put it to his mouth againe*: to auoyd the colde, and for loue of ease, he holdeth it in a warme place, and though the distance be but small betweene the bosome and the mouth, yet hee is vnwilling to bring it from the one to the other, so much as to feede himselfe: for though he doe it (compelled therevnto by necessitie) yet he doth it with difficultie and *griefe*, as it is saide in an *Prou. 26. 19.* other chapter.

Not that hee setteth so little by his meate; for none are so hungrie after honie, as the idle Drones: but it is a torment vnto them to take anie paines for it: their desire is, that others should trauell for them, and put their meate into their mouthes also, if shame would permit it.

So then, the hands of lazie persons are as it were bound with the loue of ease, which they preferre before matters of profite and necessitie; especiallie concerning the soule, and the spirituall foode thereof, euen the word of God; whereby ouely it is to be sustained.

Verse 25. *Smite a scorner, that the foolish may beware: and reprove the prudent, and hee will understand knowledge.*

SMite,] either put to death, if thou be a magistrate of that authoritie, and the cause so require, or otherwise punish according to thy place, *the scorner*, a refractary person, him that contemneth and derideth all admonitions and instructions, one, of whome there is no hope of amendment: for a scorner is in the highest degree of transgression, *that the foolish*, such as through simplicitie and ignorance are caried forwards to euill, *may beware*, may be better brought to a sight of their faults, and the danger thereof, and penitently reforme their wayes.

Psal. 118.

And reprove the prudent, giue an easie rebuke to him that hath wisdom, and hee will understand knowledge: he shall not neede to be smitten, as the scorner, nor be brought to see others punished, as the foolish, but an admonition or reproofe will sufficientlie worke vpon him, both for information and reformation.

Doct.

Prou. 9.8.

Mat. 7.

¶ Though obstinate persons be excluded from good counsell, yet they are not to be exempted from due punishment. Hee that saide before, *Rebuke not a scorner*, doth here commaund to *smite a scorner*: and this of *Salomon*, that stripes should be laide vpon him, is nothing contrarie to that of *Christ*, that pearles should not be cast before him.

Dent. 17.

12.13.

An iniunction for this proceeding, is expressely giuen by the Lord himselfe in the Lawe; *That man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shall die, and thou shalt take away euill from Israel. So all the people shall heare, and feare, and doe no more presumptuously.*

Reasons.

1.

First, the ruler standeth charged with their crimes, vntill he hath discharged his dutie, by inflicting iust penaltie vpon them for the same.

2.

Secondlie, the place, (whether it be familie, if the contempt be priuate, or towne, or Countrey, according to the extent of the gouernours iurisdiction, if the contumacie be publicke) cannot well be purged from the guiltines of such foule offences, without the punishment of the offenders. That of *Deuteronomie* prooueth it, saying, *Thou shalt take away euill from Israel.*

3.

Thirdly, though the contemptuous person smitten, be nothing bettered by it, but stand out desperatelie, in his pertinacious peruersenes, yet their smart and thame, will be exemplarie, and for example to others, as the fore-cited allegation doth witnesse, hauing also an other sentence of this booke consenting with it, and saying, *When the scorner is punished, hee*

Prou. 11.11. that is simple waxeth wise, &c.

Fourthly, by the execution of Gods iustice vpon these

Disse.

stiffnecked and vnreclaimable rebelles, they are made lesse insolent, and triumphant in their wicked courses, they shall finde small cause to glory in their successes. Whereas through the want thereof, they growe arrogant, and audacious, and outrageous, and take vpon them to be strikers of others.

Reproofof them that are too fauourable, too impudent, and godles scornors, giuing them libertie to liue as they list, permitting them to goe, runne, ride, and flie forwards in all abominable courses, with impunitie. They may iest, and make sport at the seruants, and all the seruices of the Lord: they may blaspheme the glorious name of God, with hideous, and horrible, strange, and new deuised oathes, as though the diuell himselfe had taught them to speake altogether in his language: they may not onely prophane the sabbath, but most contemptuously, and with the greatest despite trample vpon it: and so likewise professe, and set vp the trade of disobedience, crueltie, impunitie, and all kinde of iniquitie, and yet who almost is he that draweth out the sword of his authoritie, either publicke or domesticall, to resist and suppress their execrable villanies.

Many parents so traine vp their children, that they are imboldned by their example and allowance, to contemne all that God or man speaketh against their sensuall and enormous behauiour. And many maisters make their houses kennels of desperate ruffians, and sties of swinish drunkards, giuing them a tolleration, or incouragement rather, to beray their families, with their impious, filthy and vicious behauiour. Ob. It is bootles to correct them, there is no hope of their amendment, no seueritie will serue the turne to tame them. Answ. Yet it is not bootles to obey God, who commandeth thee to smite them: and he can turne their punishment to the profite of others, that they by the benefite thereof, may escape vnpunished: and this is worth the paines, and this will ouerpoise all their murmurings, that thou doest discharge thy iurie, righteousness is exercised by thine hand. The Lord plagueth many whom his plagues conuert not, and yet he striketh not one stroke in vaine, because his iustice is exalted, his name is ho-

noured, and his people are either awed, or else comfortable by the same.

That wise men must sometimes be rebuked, and how usefull it will be vnto them for increase of their graces, see chapter. 9. v. 8. 9.

Verse. 26. *A leand and shamefull child, spoyleth his father, and chaseth away his mother.*

A *Leand and shamefull child*] one that is graceles, and giuen to riot, and other sinfull waies, whereby his parents and friends are made ashamed, *spoileth his father*, doth him as much harme, as if he brake into his house, and robbed him, or came as an openemie to make spoile of all that he hath: and many spare not their parents state in deed, but either filch away their goods, and set them in debt and arrearages, by their wastfulness, *and chaseth away his mother*, so alienateth her affection from him, by his rude and rebellious behauiour, that she flieth, as it were, his presence, and is glad when she is out of his sight: & sometime groweth to that vnnaturall inhumanitie, and more then barbarous and sauadge outrage, that he driueth her out of his presence by rayling and bitter speeches, yea expelleth her out of the house, and turneth her out of doores, when once he commeth to his inheritance. See chapter. 10. v. 1.

Verse. 27. *Leane off, my sonne; to heare any more the instruction that causeth thee to erre from the words of knowledge.*

L *Eane off, my sonne*] though in former times when thou wast the disciple of deceiuers, and the child of wrath, thy care was open, and readie to heare such lessons as poysoned thy heart, yet now that thou art become the scholler of me wisdom, and begotten to be my child, as being Gods child, now desist from that hurtfull and pernicious course, *cease to heare any more the instruction*, that pestilent and infectious counsell and doctrine, which is deliuered for instructiō, & carrieth a shew of truth

truth and wisdom, and yet will cause thee to erre from the words of knowledge, either perverting thy minde with erroneous opinions, or corrupting thy heart with sinfull affections, or depraving thy waies with leaud and wicked behauiour, so that either thou shalt not vnderstand the words of knowledge, the heavenly doctrines of Gods holy word, whereby sound knowledge is obtained, or else wilt be inticed to transgresse them.

¶ Whosoever will proceed constantly in the waies of God, *DoB.* must take heed of seducers.

Our Sauour *Iesus Christ*, giuing many picked and choise precepts for true happines, in his sermon on the mount, and uttering not a word, that tended not directly thereunto, doth single out this as a matter of no small importance, saying, *Beware of false prophets, which come to you in sheeps cloathing, but inwardly are rauening woules.* And *S. Paul* doth strictly admonish the *Ephesians*, that they should not be children *wanering*, and *carried about with euery wind of doctrine, and by the deceit of men, and with craftines whereby they lie in waite to deceiue.* *Mat. 5. 19. Eph. 4. 14.*

That the word and spirit of God should be the pilot of their consciences, and not suffer their hearts, without sterne, or ancre, to be committed to the subtile blasts of the false Apostles: and like men of wisdom and discretion, they should keepe their stocke of grace and truth, and not like sillie boyes fall to gaming with the cogging corrupt teachers, and so lose their patrimonie. And *S. Peter* mingled precepts with promise, to the three thousand whom he conuerted together, teaching them, not onely the way to saluation by faith in *Christ*, but the meanes of perseuerance in the same, with due care of themselves, and to that end he besought them, and exhorted them, saying, *Save your selues from this forward generation.* *Act. 2. 40.*

First, deceiuers are marvellous cunning, and wily in their trade; the diuell hath taught them his art, and helpeth also in his seruice: *Reaf. 1.*

There is no cause so vile and bad, but they by painting and varnishing of it, can make it seeme very iust and good: neither

is there any so equall and right, but they, by casting the mire of calumniation vpon it, can make it looke as though it were wrongfull and naught. Their speeches are charmes and enchantments, as the Apostie saith, *O foolish Galathians, who haue bewitched you, that ye should not obey the truth?*

When *Eue* would giue eare to Sathan, he made her beleue that the Lord himselfe was not well minded towards her, and her husband, in restraining them from eating of any fruit, and that he in good will did seeke their welfare, in perswading them to take their libertie, and breake his commandement.

Secondly, mans nature is subiect to error, and his soule very apt to be peruerted: flaxe, tinder, and gunpowder, are not more readie for to take fire, then our hearts are prone to take infection.

Vse. Reproofe of their temeritie and rashnes, which being confident of their owne wittes and stabilitie, assure themselves that no fallacious sophismes can beguile their minds, nor any alluring perswasions shall moue their hearts: and therefore giue libertie to Brownists, and Papists, and the most perilous enemies of sanctification to discharge all their shot against their naked breasts. Let them say what they will against the gospell of *Christ*, against the ministerie of God, against the ministers of God, against the worship of God, against the people of God, all shall be heard whatsoever they say. Ob. But themselves are sound and settled in the truth, and therefore they are in hope of doing good, but not in perill of receiuing hurt. Answer. This is true, if they be sufficiently qualified with gifts fit for such an employment: if they haue a calling thereunto, the Lord setting them on worke: and if vpon the sight and sense of their owne corruptions, they seeke assistance and preservation from heauen, otherwise they are like to worke no better a cure vpon others, then an healthy man doth by blowing vpon the diseased, nor yet may expect better safetie to themselves, then he that is whole getteth from the breath of the infected. How many professing hostility against poperie, haue turned papists by reasoning with papists? And how many are declined and fallen to Brownisme by taking vpon them to reduce the Brownists?

the shewers of hurtfull conferences, which haue almost extinguished their zeale, and drawne them into many euill waies which before they were afraid off.

Instruction to auoid euill companie as much as we may, if we would not haue euill counsell to annoy vs. *A companion of fooles shall be made worse.* saith he, in the thirteenth chapter. v. 20. where thou maist see more concerning this vs.

Verse. 28. *A wicked witnesse mocketh at iudgement, and the mouth of the vngodly swalloweth vp iniquitie.*

A *Wicked witnesse*] a witnesse of *Belial*, as it is in the Hebrew text, one that the diuell himselfe, and his owne wicked disposition subborneth to periure and deale corruptly, *mocketh at iudgement*, not onely giueth in false euidence, but doth the same of set purpose, maliciously, and without any feare, making no more account either of right causes, or of magistrates that are placed to execute iustice, or of God himselfe that will punish false witnesses, then of a iest, or things to be laughed at. *And the mouth of the vngodly will swallow vp iniquitie.* This headcadgeth as a reason of that his vntruth and falsehood in witness-bearing, because he is desperately sinfull and bad in all his behauiour. *His mouth*, himselfe vile wretch, yet the mouth is mentioned because of the allegoric, *swalloweth vp iniquitie*, committeth all villainies, with as great delight and pleasure, as drunkards doe strong drinke, or gluttons delicious meates.

A wicked person may easily be made a false witnesse.

He that is disordered in his ordinarie behauiour, will make no bones to giue a false testimonie before the magistrate. *Jezebel* had that in her head to helpe her husband with, so soone as cuer she knewe the cause of his passionate discontentment, and vndertooke forthwith to bring *Naboths* vineyard to his hand: for it seemeth that she had made triall of such mens seruice before that time: and therefore writeth to the elders and nobles of *Israel* prescribing whome they should employ, *sonnes of Belial*, vnthrifitie persons, dissolute rake-hells: and what they

Doct. 1.

1. King. 2. 19.

O

should

should appoint them to say, that *Naboth* did blaspheme God, and the king, not once making doubt, but that such might quickly be provided, and would in that manner be directed, and so it fell out accordingly. And the hie priests, and other aduersaries of *Christ* knew well that so many leaud fellowes conuerſing with them, false witnesses were not farre to be sought, nor hard to be found, but would be there present, and made readie for their turne with fewe howres warning.

Reas. 1.

First, all that liue inordinately, and lead a wicked life, beare iustice a deadly grudge, for that it iustly threatneth to cutte them off for their due deserts: and so also haue they a quarrell against righteous men, because they disalowe their vnrighteous dealing: and therefore when they pretend in shewe to testifie the truth, and to speake their knowledge, they meane in deed to be reuenged on their aduersaries, and to speake against the truth which they certainly knowe.

2

Secondly, such as maintaine the foulest matter, are vsually the dearest friends vnto them, as being not onely their fellowes in the seruice of sinne, but euen their brethren the sonnes of *Sathan*: besides, that the tongue of the one sort is set to sale for a price, and the hand of the other is readie to hire it with wages.

3

Thirdly, they are destitute of the feare of God: they dread no danger, they conclude of impunitie, or else they would not be so licentious in all the rest of their waies, and what will they not vndertake then (when as it seemeth to them they may goe through stich with it in safetie) to hurt their foes, to helpe their friends, and greatly to benefite themselves?

Vse.

Instruction for iudges and all other gouernours to be very circumspect in the choise of Iurours, the admissio of witnesses, and proceeding vpon the accusations or depositions of dissolute persons, vnlesse other circumstances doe confirme their testimonies. And as little heede should be giuen of euery map, to their priuate tales and reports, which way so euer they tend, whether to the extolling of the wicked, or deprauing of the godly: what is to be thought of *Belials* sonne, but that as an obedient child, he will applie himselfe to *Belials* busines?

His

¶ *His mouth swalloweth vp, &c.* The greater delight any man *Doct. 2.* taketh in sinning, the more grieuous a sinner he is.

Notorious and hainous offendours are thereby described in the fourth chapter almost after the same manner as in this place, but somewhat more largely, and clearly: *They cannot sleepe except they haue done euill, and their sleepe departeth, except they cause some to fall. For they eate the breade of wickednes, and drinke the wine of violence.* And *Zophar* foretelling the plagues and miseries that are readie to lay hands on a cruell man, and one that is ripe for destruction, saith, *that wickednes was sweete in his mouth, and he hid it vnder his tongue, and fauoured it, and would not forsake it, but kept it close in his mouth.* He tooke it for a daintie morsell, and fed vpon it, and relished it so well, that he was willing continually to be chewing of it. *Prou. 4. 15, 16*

First, the more delight a man taketh in sinne, with greater seruencie he loueth the same: and according to the loue that he beareth thereunto, is his hatred and enmitie against God, and his word. *Reas. 1.*

Secondly, his affection to wickednes conuinceth him to be carnall and fleshly: for *they that are after the flesh saunour the things of the flesh.* Yea such a one is not onely fleshly, but flesh it selfe, in full proportion, which is odious and loathsome to the Lord. For though they that haue the spirit doe sometimes slippe into sinnes, yet they hate them, and mourne for them, and reioice not in them. *Ro. 8. 5.*

Thirdly, his heart is the harder, and further from repentance, by how much his lust and desire is more satisfied in euill: it argueth that men *are past feeling,* and remorse, when *they giue themselves to worke wickednes with greedines.* See chap. *Ephes. 4. 19.* *ter. 10. 23.*

Verse. 29. But iudgements are prepared for these scorers, and stripes for the backs of fooles.

THe behaiour of these contemptuous persons was declared in the former sentence, and their recompence followeth in this: for all their cunning and scorning speeches,

ches, *indgements*, punishments, many, and of diuers sorts: for the plurall number noteth the multitude and varietie of them: *are prepared for scorners*, not onely appointed, but readie to be executed vpon them, either by the magistrate, or else by the Lord himselfe, in this life, or in that which is to come, or in both. *And stripes for the backe of fooles*, sharpe and seuerer plagues, resembled by the scourging of bondmen, are in a readines both for the soules and bodies of these malicious and incorrigible *fooles*, which shall not lightly be chastened, but greivously, and extreamely tormented, to their destruction. For the preparation doth argue some exquisite torture, as fire prepared for the diuell and his Angels: and *Tophet* prepared of old for that cursed king of *Assur*, &c.

Mat 25.41.
Luy. 30.33.

Dell.

¶ Though sinfull men deride the words of God, yet they cannot escape the execution of them.

The leise account they make of them, the more speedily, and fearefully they shalbe plagued for their contempt, as will better appeare in the first chapter.

CHAP.





AN EXPOSITION OF THE TWENTIETH CHAPTER OF THE PROVERBS.

CHAPTER. XX.

*Verse 1. Wine is a mocker, and strong drinke is raging, and who-
soever is deceived thereby, shall not be wise.*



*The needleslie, or immoderately taken, is a
mocke, maketh him a mocke which intem-
perately abuseth it: & strong drinke is raging,
causeth them that are ouer-gone therewith,
to brawle, contend, breake forth into out-
rage, and goe together by the eares. And
whosoever is deceived by it, inticed by the co-
lour, or tast of it, to exceed in it, by drinking*

*too often, or too much, shall not be wise: either with diuine wise-
dome, or humane, but shew himselfe a foole, and reape the fruit
of his follie.*

*¶ They that giue themselves to drunkenness, doe cast them-
selves into manie mischiefs.* D. 51.

*The wee, the sorrow, the murmuring, the rednes of eyes, and o-
ther euils reckoned vpy in the three and twentieth Chapter fol-
lowing, doe manifest this, and our present Text; doth yeelde vs
arguments enough, and strong enough, for further prooffe of
the same.*

Prou. 23. 29.

Reasons.

1.

As first, they are made mockers, they scurrilly in their cups fall to iesting at, and deriding of others, but in such absurd manner they doe it, that they make themselves ridiculous, and a iesting stocke to all. And in time, hauing hardned their harts, through the custome of so foule a sinne, they growe to be impious scorers of religion, and bitter despisers of Gods faithfull seruants: as *Danid* complained that *the drunkardes made Songs of him*, and became malicious persecuters.

Pl. 69. 12.

And let it be considered whether anie one kind of people be more impious & impudent blasphemers, and aduersaries to all piety, then they whose greatest trauels abroad, are to Tauerns, and tipling-houses, and ordinarie exercises at home, to drinke healths, and shew their man-hood, nay worse then beaſt-hood, in subduing their fellows with force of the flagon, and offering sacrifice to *Bacchus* in the Cellar.

2.

Secondlie, they are made furious, and ragefull, being inflamed with the liquor which boyleth within them: and hence proceede those *murmurings*, those *contentions*, and those *needlesse wounds*, which are specified in the other chapter. Drunken quarrells are common almost at all drunken meetings, & the original of most frayes, will be found to be among many carrowles.

3.

Hof 4. 11.

They are made foolish, for as *Hosea* saith, *wine, & new wine*, do take away their heart, bereauing them of meete discretion, and good desires, by meanes whereof, they shewe themselves to be both sillie & sinfull. Their braines are drowned, their wittes are dulled, their vnderstandings decayed, & their whole soules filled full of lusts, & leaud affections. And to proceed yet further, to other effects of their *Foolishness*, they bring diseases vpon their bodies, they bring necessitie vpon their estates, they bring reproch vpon their names, they bring confusion into their houses, they bring the curse of God vpon themselves in euery thing here, & stop vp their owne way from euerlasting life hereafter. For Drunkards are in the number of those *unrighteous*, which the Scripture saith, *shall not inherit the kingdome of God.*

1. Cor. 6. 10.

Vse,

Instruction to be the more afraid of this sin, because it is so pernicious, & to look narrowly to ourselves, that we be not surprised by it, because it is so deceitfull: for to innumerable that be

be secure and carcles thereof, it prooueth a venomous serpent, as well for craft as crueltie. It came stealing vpon Noe, (whom all the world could not seduce) and bit him so, as that his wicked sonne *Cham* insulted ouer him, and his godly sonnes *Shem* and *Japhet*, were sorie to see him in such a case. Wherefore our Sauiour by way of a *cauent*, doth prescribe one preseruatiue against it, and that is a prouident care, & constant circumspection, that we fall not into it, saying, *Take heed to your selues, least at any time your hearts be oppressed with surfeiting and drunkennes.* Which Luk 21.34. doth admonish vs to be warie, what companie we frequent, or else, we are altogether heedlesse of our owne safetie: for commonly the ambushes of this vice, whereby so many are circumvented, doe lie in contagious companie.

Neither will it suffice thee to decline the societie of them that are of bad note, but thou must be watchfull also ouer thy selfe, and thy appetite, in feasting with men of better account: Diuers are wounded where they suspected no perill, and manie ouercharged with prouocations and healths, where nothing in shewe, but sobrietie is professed. As it is a shame for the one to make such vndecent challenges, so it is neither disgrace to refuse them, nor discourtesie not to answere them. And Saint *Paul* doth adde yet an other preseruatiue to the former, and giueth direction how we may keepe our bodies from this intemperancie, and that is, by storing our selues with grace, which will surely defend the whole man. *Be not drunken (saith hee) with Eph. 5.18. wine, wherein is excessse, but be filled with the spirit, &c.*

Verse 2. *The feare of the King is like the roaring of a Lyon: he that prouoketh him to anger, sinneth against his owne soule.*

THe feare of the King,] his wrath, which striketh a terror into their hearts, with whom hee sheweth himselfe offended, is like the roaring of a Lyon, verie fearfull & dangerous: hee that prouoketh him to anger, which incurreth his indignation by disobedience, or anie ill demeanour, sinneth against his owne soule: not onely defileth his soule, with the transgression of Gods holie Lawe, but putteth his life in great perill, and exposeth the same to the sentence of death. See chap. 16. 14.

Verf. 3.

Verse 3. *It is an honour for a man to cease from strife, but every foole will be meddling.*

I*T is an honour for a man*] it maketh for his praise, and procureth the tongues and harts of men to giue him a good testimonie, to cease from strife, either not to enter into it at all, if vpo good conditions, without wrong to iustice, or righteous causes meet to be maintained, he may be freed from it, or else to break off, and put an end thereto, with as much celeritie as may be conuenient: *but every foole will be meddling*: such as are vnwise on the other side, doe loue contentions, and delight to be stirring and struiuing vpon every slight occasion. Thus standeth the opposition: It is a mans honour to cease from strife, and euery wise man will indeuour to keepe himselfe quiet; but is a mans reproach to be contentious, yet euery foole will be meddling.

Doct.

¶ It is a laudable vertue to be of a quiet disposition, & to auoyd contentions. When God saith it is for a mans honour, we may well conelude, that he is truly honorable, in whome that grace is found: for the Lord giueth not his testimonie as manie men do, for fashions sake, as a meere complement. Especially, when he doubleth the same, as he doth for this point: for these words here, that *it is a mans honour to cease frō strife*, do nothing differ in sense from these else-where, that *it is a mans glorie to passe by an offence*. And if they be pronounced blessed by the Sonne of God, which are *peace-makers*, and compose controuerxies betweene others, then they are no lesse, which be *peace-keepers*, & as much as in them lyeth, abandon all controuerxies themselves.

Prou. 19. 11.

Mat. 5. 9.

Reas. 1.

Prou. 13. 10.

Prou. 16. 32.

First, there is a concurrence, and vnion of manie excellent vertues in those which delight to be peaceable: as wisdom, because it is the propertie of fooles to be wrangling: & humilitie, because *onely by pride, man maketh contentious*: & fortitude, because no man attaineth to this, but by conquest of himselfe, & he that subdueth his owne minde, is better then he that winneth a Citie: Neither do men grow to be such, by a naturall valure, humilitie, or wisdom, but spiritual & heavenly, as it is said concerning one of these, & to be vnderstood of all, *she wisdom that is from aboue, is peaceable, gentle, easie to be entreated, &c.*

Secondly,

Secondly, great and admirable is the benefit that proceedeth from Peace and Concord, and manifold mischiefs hereby prevented: The heart hath more rest, the State hath more safetie, the credit is better preserved, then by brawles, and suites, and needlesse oppositions, which doe interrupt all Godly and Christian meditations and exercises, and cause much vncharitable dealing, vexations, expenses, and infamy, in so much that he compareth the beginning of strife to a breach made in the Sea banke, where through the waters breake, and drowne vp a whole Country. See Chap. 17. v. 14. and 13. v. 10. Doct. 2.

Verf. 4. *The slouthfull will not plowe because of Winter, wherefore he shall begge in Sommer and haue nothing.*

THe slouthfull will not plowe because of Winter.] Here is a description of a tender and fearefull sluggard. In deede winter is colde, and the weather then sometimes biting, but yet it is a season meete for plowing, which because the aire is nipping and sharp, he letteth alone, by which manner of speech is meant, that a small matter will easily stay an idle person from following his calling, *Wherefore he shall begge*, shall be driuen to seeke reliefe at other mens hands, *in Sommer*, in haruest when his neighbours that tooke paines in due time, are reaping of their commodities, and inioy plenty, which will be the greater eye-sore and harts-griefe vnto him, because it is in the nature of sluggards to be enuious, *and haue nothing*. he sheweth the cause of his begging, namely penury and neede, when all his substance is consumed: and sometimes it falleth out also by Gods righteous prouidence, to be the successe of his begging, that no man shall be moued with compassion towards him, to minister any, or at least sufficient foode or apparell vnto him.

¶ Light occasions will hinder carelesse men from the doing of necessary duties.

Doct.

1.

It was said in the former Chapter verf. 24. that it was more then the slouthfull was willing to doe, to plucke his hand out of his bosome, and put it to his mouth againe.

¶ *Wherefore he shall begge, &c.* He that will take his ease when

Doct. 2.

P

he

he ought not, shall feele misery when he would not.

Vers. 5. *The counsaile in the hart of a man is like deepe waters, but a man of vnderstanding will draw it out.*

THe counsaile in the hart of a man,] the secret intent of his minde and purpose of his hart, *which is like deepe Waters*, is by some diuers times so cunningly hidden, & closely concealed in the secret corners and bottome of the soule, that it is a hard matter to sound or perceiue the same. *But a man of vnderstanding will draw it out*, he that is indued with wisdom and discretion, will discouer and apprehend what practises are in hand, and what matters are like to be attempted. So it commeth to passe often, but not alwaies, nor necessarily, because good men are not seldome circumuented by the wiles and crafty deuises of the wicked.

Doct.

1.

¶ Malicious men haue further reaches and plots in their heads then the world knoweth of.

Be a valiant Sonne in law, saith Saul to David, *and fight the Lordes battailes*, and *I will giue thee my Daughter to Wife*: but 1. Sam. 18. vers. 17. 25. Saul thought, saith the Text, *my hand shall not be vpon him, but the hands of the Philistines shall be vpon him*. And againe, *I desire no dowry for my Daughter*, saith he, *but an hundredth fore-skins of the Philistines to be auenged on the Kinges enimies*: but what moued him to offer such great kindnes vnto David? Why, Saul thought saith the holy Ghost, *to make David fall into the handes of the Philistines*. When Absalom had a minde to raise a rebellion at Hebron, and to conspire against the State and life of the King his owne Father, what pretence had he of going thither, and 2. Sam. 15. v. 7. drawing company vnto him? He had forsooth, a *vow* to be performed at Hebron, and that with as much deuotion, and great solemnity as might be. When Herode had a full resolution to goe to Bethlehem, that he might murder Iesus Christ, he desired to be informed of the wise men where he might be sure to finde him, to the end that he might repaire to the place, and worship him.

Reas. 1.

First, corrupt nature hath poysoned the harts of all men vnregenerate

generate with guile and subtlety in such sort as that the Prophet maketh a grievous complaint thereof, saying, *The hart is deceitfull and wicked above all things, who can know it?* Neither are Gods owne people, no not the best of them free from that venom of hidden craft lurking secretly in their soules, wherby themselves are many times beguiled. Did *David* once dreame, or had the least doubt that he should be so farre carryed away with wanton lookes, and wicked lusts, as thereby to fall into so foule adultery, and murder? And would *Peter* beleue, though *Christ* did speake it, that there would be found such cowardise in him, that he should forsake and for-sweare his owne Master, whome he bragged so much that he would stand to so manfully, and dye with?

Secondly, malice doth alwaies beare craft and false-hood with it, making semblance of one thing, and minding an other, neuer hauing keener purposes with edges of swordes, then when they giue sweetest speeches with smoothnesse of oyle. *Ioab* would imbrace *Abner*, and *Amasa*, when he intended to slay them, and *Indas* would needes kisse our *Sauour Christ*, when his purpose was to betray him.

Thirdly, Sathan doth inspire, and learne them his skill of deceit, because they are in hand with his worke of mischief. By the same meanes wherby he proceedeth and seemeth to prosper in his owne hellish attempts, he informeth them to manage theirs.

Instruction to shake off this sinne of guile and dissimulation, and let our harts be apert and single, though not indiscreet, and too simple. For two extremities are with great heedfulness to be auoided, that we neither be deceiuers, nor negligently suffer our selues to be deceiued: that we be not like greene quagmires to intice others into our daunger, nor like seely Birds for a baite to cast our selues into other mens nets. It is not alwaies safe to wade in still waters which runne softly, because they often proue very deepe, neither is it wisdom to trust to faire shewes of faithfulness, because they are found diuers times to be deceitfull. It was a barbarous treachery of *Ismael* the Sonne of *Nethaniab* so fraudulently to surprize and massacre that charitable *Gedaliah*

Ier. 41. v. 1. 2. and his company, who little suspected any perill from him: and it was too much security of *Gedaliah* not to mistrust *Ishmael*, especially being forewarned by *Iohanan* of the practise in hand, and the purpose of his comming.

Doct. But a man of understanding, &c. There be none so crafty, but others may be as wise to sift them.

2.

Fishes by long lines or nets are drawne from the bottome of Riuer: and Marriners with their plummetts vse to sound the depth of the Sea it selfe, and no mans hart is vterly bottomeles, though it be farre and hard to peirce to the bottome thereof.

Phil. 1. vers. 15. They that preached *Christ* of enuy, would not tell the people what was the motiue of their preaching, and yet *Paul* was able to discouer it. And they that heard *Ezechiel* so negligently

Ezech. 33. v. 31. without conscience of obeying, professed not their worldly affections, that their harts went after their couetousnesse; (for they came to him, as people vsed to come, they sate before him, they heard his wordes, and praised his sermons) yet *Ezechiel* could conuince them of hypocrisie.

Reas. First, the Lord himselfe knoweth all their intents, thoughts, and imaginations, and who shall inioyne him to keepe their counsailes, and not disclose them?

1.

2.

Secondly, he hath variety of meanes whereby he doeth impart to his people the plots and practises of impostors, directing them sometimes by ordinary rules to detect them, as by parling with them, and propounding questions vnto them, and seriously iudging of their speeches and answeres: and so by obseruation of their gestures, of their countenance, &c. which now and then bewray the mischief which they conceiue in their mindes. And sometimes by extraordinary reuelation, as *Jeremy* confessed, saying, *The Lord hath taught me, and I know it, euen then thou shewedst me their practises. But I was like a Lambe, or Butlocke that was brought to the slaughter, and I knew not that they had deuised thus against me, saying, let vs destroy the tree with the fruit thereof, and cut him out of the Land of the liuing, that his name may be no more in memory.* As craftily as *Ieroboam* had contriued the matter, to send his wife disguised to *Abijah* the Prophet, yet *Abijah* informed by the Lord knew who shee

Ier. 11. v. 18. 19.

was,

was, and why shee came, before shee set a foote within his dore. In like manner was *Gehesi* found out by *Elisabab*, and *Ananias* with *Sapphyra* by *Peter*, and others by other of his seruants.

1. King. 14. v. 6

Instruction to imbrace this wisdom and vnderstanding which will descrye the traines of our aduersaries, and preuent their fetches, that they cannot preuaile against vs. It went to the hart of *Saul* to be so often defeated of his purposes against *David*, that he could neuer succcede to make a dispatch of him: and what was the let and impediment? The watchfull eye, and mighty hand of God, which was alwaies his shield, and present refuge, but meanes there were beside, which *Saul* in discontentment declareth in the worst manner, saying, *He is subtil and crafty*: and *David* in thankfulnessse acknowledgeth in the best, saying, *By thy Commandements thou hast made me wiser then mine enemies.*

Vse.

1.

1. Sam. 23. v. 22.

Psal. 119. v. 98.

2.

Terrour for them that harbour euill thoughts and affections in their harts, for they are alwaies in danger to be dismasked and laide open to insamy and shame, for their false-hood and lewdnesse: no art can preserue them from reproch and contempt, they daunce in a net when they seeme to deale most closely. And if a wise man can espie a dissembler now in this world, when the one hath so many coverings to hide him, and the other so great dimnesse of sight to hinder him, shall not all guilefull persons much more be found out, and exposed to confusion in the world to come, and at the day of the Lord, when all their cogitations and courses shall be stript naked, and all eyes most clearly behold them? when the Iudge of the quicke and the dead shall indict and arraigne them, before that great and generall assembly both of Men and Angels, and bring all their wayes to light and iudgement?

Vers. 6. *Many men will boast every one of his goodnesse, but who shall finde a faithfull man?*

Many men,] Proude and vaine-glorious persons which are many, will boast every one of his goodnesse, wil publish and set abroad the commendable qualities which they take to be in them.

themselves, and the kindnesse and benefits which they performe to others : *but who can finde a faithfull man ?* The interrogatio doth import an impossibility, that faithfull men are not only rare, but none at all : yet his meaning is not absolutely that there are none faithfull (for that would contradict other Scriptures, which haue testified of the vprightnesse of sundry good men by name, and described the integrity of others which are not particularly mentioned) but that among these braggers, which are so forward to magnifie themselves, and celebrate their owne praises, there is not *one faithfull* man to be found, which doeth good with a good conscience, in singlenesse of hart towards God, and loue and compassion to his brethren.

Doct.

¶ The best workes of vnfaithfull men be of no valew with God. They are highly conceited of that which they doe, whereas he little passeth for that, but rather obserueth what ones they are.

Math. 7. 16. 18.

Men neuer gather Grapes of Thornes, nor Figs of Thistles. A good Tree cannot bring forth euill fruit, neither can an euill Tree bring forth good fruit. The Pharisees were knowne both in Ierusalem, and through out all the land, to giue much almesse to the poore, to fast, to pray, to doe diuers things which the world admired, and for the same had them in great estimation, and yet because the men were naught, and their harts were naught, all those glorious painted workes were sinnefull and loathsome. Our Sauour telleth vs of many that will seeke acquaintance of him, for *propheeying in his name, and casting out of Devils by his name, and doing many great workes in his name* : and yet he will *professe that he neuer knew them*, but bidde them depart from him, as being *workers of iniquity*.

Math. 7. v. 22.

Reas.

1.

First, whatsoeuer proceedeth from an vnregenerate and fleshly man, must needes be corrupt as a worke of the flesh, and consequently vnfauoury and sinnefull.

2.

Secondly, all the workes of the wicked doe want good seasoning by faith, and Christian loue, without which euery thing is distastfull to God how delectable soeuer it seemeth to men.

3.

Thirdly, the harts of hypocrites and gracelesse men, by occasion of any good which they performe, are much puffed vp with pride, and so made the worke by good actions, as here appeareth

reth by the boastes which they make of their goodnesse : and by the example of the Pharise glorying how iust he was, how much he gaue, how often he fasted, and what duties he discharged : whereas euery good seruice vprightly performed by the Godly, will cause them the more to see their vnworthinesse, and to be humbled. When *Dauid* and his subiects had liberally contributed towards the building, and beautifying of the Temple, he breaketh out into the praises of the Lord, and debasement of himselfe, and his, saying, *Who am I, and what is my people that we should be able to offer willingly after this sort? for all things come of thee, and of thine owne hand haue we giuen them.* When *Isaiah* had vsed his lips and his tongue, as faithfully as he could in the ministry of God, and for the benefit of the Church, yet at the sight of Gods glory, and his owne vilenesse he cryeth out, *Woe is me, for I am undone, because I am a man of polluted lips.* Luk. 18. v. 11. 12.
1. Chro. 29. v. 14.
Jsa. 6. vers. 5.

Instruction to take heede to thy selfe in all thy wayes, that thy integrity rather commend thy actions to Gods eyes, then that thy tongue should extoll them to mens eares : and let thy good workes be alwaies well done, issuing from a sincere affection, and an heart purged by faith, that the streames may bee more cleare and acceptable, for the purity of the fountaine. He that indeede is faithful, and out of his faithfulness dooth apply himselfe to be fruitfull, shall not neede Pharisaically to publish his vertues to all the towne : for *Iesue Christ* in due time will proclaime the same to all the world : and in the meane time cause their goodnesse so to be regarded of them that be good, that the lesse praise they seeke, the more they shall finde, and that reuerence which they neither aimed at, nor looked for, shall without their sining or seeking be offered vnto them. He that is found in his soule, and vpright in his dealing cannot be without honour, whosoeuer he be that depraueh him : and euery one that is hollow harted and wicked, shall beare the shame of his iniquity, what pretences soeuer he maketh of mercy, iustice, and piety, and how many soeuer applaude him : whomesoeuer the Lord seeth to be naught, he reputeth for naught, and will shew to be naught, and after a season bring him to naught.

Vse.

Vers.

Vers. 7. *He which walketh in his vprightnesse is iust : and blessed shall his children be after him.*

HE which walketh in his vprightnesse,] that without dissimulation, constantly indeuoureth to obey the will of God, labouring to know all that the Lord requireth at his hand, and as much as he can performe, al that he knoweth, and that with desire to glorifie him, and likewise with hope to be rewarded himselfe, *is iust*, perfectly righteous by the merits of *Christ* without him, and righteous by the worke of Gods holy spirit within him: *And blessed shall his children be after him.* It shall both goe well with himselfe while he liueth, (for so much is intended in this sentence, though not exprestly mentioned) and with his posterity also who shall succcede him. So doth he vsually blesse his seruants, but not at all times, some being otherwise recompensed, and not in this manner: for many Godly men haue no children at all, and others leaue such behinde them, as proue vnhappy and gracelesse.

Doct.

I.

1. Job. 3. vers. 7.

Psal. 32. v. 11.

Iob. 1. vers. 8.

Reas.

I.

¶ Whosoever is sincere and honest, the same man is also righteous. He that exerciseth the behaiour of iustice shall inioy both the comfort and credit of being iust, notwithstanding he be not free from faults and infirmities. St. *Iohn* vndertaketh to make this good, and layeth it downe as an infallible verity, saying, *Little children, let no man deceive you, he that doeth righteousness is righteous.* Likewise *David* in the Psalmes, according as *Salomon* doth here, maketh the iust and faithfull to be all one in that his consolatory acclamation: *Be gladde yee righteous, and reioyce in the Lord, be ioyfull all yee that are vpright in hart.* But what can be clearer then Gods owne testimony for *Iob*, and that to the Deuill, his most mortall aduersary? *Hast thou not considered my seruant Iob, how none is like him in the earth? An vpright and iust man one that feareth God and escheweth euill.*

¶ First, there is neuer vprightnesse of hart and behaiour, but where sinnes are pardoned, and who will take vpon him to charge that man with vnrighteousnesse, how great an offendour soeuer he hath formerly beene, whose iniquities the Lord hath remitted?

Secondly,

Secondly, as he is fully righteous which hath fulnesse of grace, so is every one more or lesse righteous according to the degrees of his grace, so as the smallest measure thereof doth denominate, and honour euery one with the title of a iust man, if it properly proceede from the holy Ghost, and be in truth the fruit of the spirit.

Thirdly, were it not that all the Godly were verily righteous, they could haue no place in the mysticall body of *Iesus Christ*: for what correspondency would there be betweene the head which is absolutely iust, and the rest of the members viterly vn-iust. Neither would there be any meete proportion, but a direct opposition betweene member and member, betweene those which are wholly holy aboue in the heauens, and such as are meere vnholy beneath in the earth. These parts would no better accord together, then those of the Image which *Nebuchadnezzar* beheld in his dreame, whose head was of fine gold, his breast and his armes of siluer, his belly and thighes of brasse, his legges of yron, and his feete part of yron, and part of clay. 2.

Fourthly, no happinesse belongeth to any sauing to the iust, it is their portion peculiarly reserued for them, and then consequently it followeth that euery true harted man, of vertuous behaviour is vndoubtedly righteous: for *blessed are they that are upright in their way, and walke in the law of the Lord. Blessed are they that keepe his testimonies, and seek him with their whole hart.* 3.

Consolation for poore Christians much clogged and yoked with corruptions and infirmities, whose desires of welldoing are resisted by Sathan, and sinnefull nature, that though their enemies hinder them from the performance of many righteous workes, yet they cannot disable them from being righteous people: they shall neuer be able to stay Gods hand from giuing them grace to make them iust, nor to stoppe his mouth from yeelding his testimony, and acknowledging them to be iust. Their faults are to be rebuked and repented for, as being breaches of Gods law, and hurtfull to their owne soules, and sometimes scandalous to others, but yet they make not a nullity of their faithfulness, neither doth the Lord disclaime them for the same. *David* had his slips and frailties, and failed of duty in di-

Vse.

uers matters, as in his passionate heate purposing and swearing to destroy *Nabals* whole family: in passing such a rash sentence against *Mephibosheth*, to passe away all his maintainance from him: in being too too indulgent to his vngratious Sonnes, *Ammon*, *Abshalom*, and *Adonijah*, and yet the Lord passeth by
 1. King. 15. v. 5. all these, and others of the like nature, and saith, *David did that which was right in the sight of the Lord, and turned from nothing that he commaunded him, all the daies of his life, saue only in the matter of Vriah the Hittite.* Let the Deuill then rage, and wicked men raile, and charge thee with hypocrisie, arrogancy, presumptuousnesse, disloyaltie, heresie, lolardie, or with whatsoeuer else an hellish braine may inuent, or a virulent mouth can vomit out, yet thy hart and waies depofing for thine integrity, that thou seruest God as well as thou canst, and desirest to doe it farre better if thou couldest, be not dishartened at all their slaundersous calumniations.

Vse.

Reproofe of them that are only sayers in cases of Christianity, hauing their mouthes full of religion, and their harts altogether empty, which discourse of things to be done, and practise nothing, like negligent trauailours, that spend the morning in their beddes, and the after-noon in the Ale-house, and talke of their journey, and which way it lyeth, but set not one foote forwards therein. And how much better then these are those, who doe many things which they ought, but nothing as they should: for they only seeke their owne vaine glory, or commodity in seeming to labour for Gods glory, and praise, and so dedicate his seruices to pride, lust, and worldlinesse? Neither may vnstable persons be spared here from a iust rebuke, such hauing entered into a good way of piety and religion, doe either reuolt, and giue vp all the exercise and profession thereof, which is a most fearefull and dangerous estate, or else retaine the same vn-certainly by fits and starts without any constancy therein. Doe they dreame that Godlinesse is like an alley in a garden, or a gallery in an house, to walke forwards, and to returne backe in for pleasure, and not a voiage for trauaile, to be proceeded in, till they come to heauen? If they will serue God but at sometimes, they must be reputed righteous but at sometimes, and he that remaineth

maineth not alwaies righteous, hath neuer yet attained to be righteous at all.

¶ *Blessed shall his children, &c.* Faithfull parents haue no cause to dread the estate of their children after their decease.

Doct.

2.

Themselues are righteous, as here the wisdom of God doth directly pronounce them: and *the generation of the righteous shall be blessed*, as besides this present Text, diuers other places of Scriptures doe evidently testifie. If the Lord reckon them for theirs, as he will if they be his, he wil also for their sakes, through *Christ*, and in his owne loue prouide sufficiently for them: If otherwise (especially if they are nothing guilty of their sinnes, by misgouernment, or neglect of prayers for them) what haue they to doe to enter into Gods iudgments, and to disquiet their harts about the punishments, which he hath hereafter to inflict vpon his rebellious enemies, and the aduersaries of his people? See Chap. 13. 22.

Vers. 8. *A King that sitteth on the Throne of iudgement chaseth away euery one that is euill.*

A King,] The supreme Magistrate principally, and others also of great authority, *sitting vpon the Throne of iustice*, executing his office faithfully, *chaseth away euery euill one*, affrighteth lewde malefactors, and either cutteth them off, or otherwise punisheth them, or they amend their waies, or flye out of his iurisdiction, or at the least from his presence, *with his eyes*, by looking into causes, and taking knowledge of offences, whether it be by sight or hearing, and therewith also he daunteth the wicked that appeare before him, his lookes and countenance being terrible vnto them.

¶ A vigilant ruler is a restraint and terrour to vicious persons. It doth evidently appeare by all circumstances touching *Iobs* life that he was not a man giuen to be so sterne and austere, but that honest men might finde good contentment in his company, (*for the eare that heard him speake, did blesse him, and the eye that saw him, gaue witness to him: he deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him: the blef-*

Doct.

Iob. 29. v. 11. 12. *ling of such as were ready to perish came upon him, and he caused the Widowes hart to reioyce: he was the eyes to the blinde, and the feete to the lame, and a Father to the poore) yet disordered young men durst not indure the sight of him, they hidde themselves from*

Vers. 8. *his presence. And such was the seuerity of his gouernement against vagabonds and vile persons, that they were compelled to*

Iob. 30. v. 3. 5. 6. *flee into the darke, desolate, and wast wildernesse. They were chased forth from among men, they shouted at them as at a Theefe. Therefore they dwelt in the clefts of Rivers, in the holes of the earth and Rockes. Neither was this his sharp proceeding only against those that were young and wanted wildome, or such as were beggarly, and wanted power, but he brake the iawes of the unrighteous of what estate soeuer, and pluckt the pray out off his teeth.*

Chap. 29. 17.

Reas.

1.

First, he is armed with Gods authority, whose substitute he is, and by him established in his place, and therefore the Maiesty of his glory shineth forth in the execution of iustice.

2.

1. Pet. 2. v. 14.

Rom. 13. vers. 5.

Secondly, the Lord hath set him vp, and put the sword into his hand, for the punishment of euill doers, and the praise of them that doe well: he is the Minister of God to take vengeance on them that doe euill.

3.

Thirdly, a guilty hart maketh men timorous, and ready alwaies to tremble, but especially before him who is to sift them, and to call them to account for their misse-behaviour.

Use.

Instruction to subiects and inferiours that if they would stand before their Gouvernours, and neither be driuen to runne away from, or be punished by them, let them stand against their owne corruptions, that they staine not their liues with lewde conuersation: so shal they finde the Magistracy comfortable vnto them, and not terrible: like milde showers of raine to refresh them, and not tempestuous stormes to affright them: as a shield for their defence and safety, and not a sword for their ruine and destruction. And in the next place, let Commanders, and men of Authority be exhorted to watch ouer those which are committed vnto them personally, and with their owne eyes, as much as they may, for the suppression of vice, and aduancement of vertue, and not leaue all thinges to vnder Officers, which vnder hand,

hand, many times, deale very corruptly. And this the Lord expecteth at their handes, that as himselfe is vnpartiall, and respecteth no mans person in his iudgements, but euery man spee-
deth according to the equity of his cause, and not the quality of his estate, such should they be, and deale in theirs, defending the innocency of the meaneſt, and doing them right, and censuring the wickednesse of the mightieſt, and making them taſt of iuſtice, which is indeede, *to chaſe away all the euill with their eyes.*

2.
Reprooſe of many in high places, that eye the beſt and moſt harmeſſe people in malice to picke quarrels, and ſeek aduantage againſt them, and ſet their eyes vpon the worſt, and moſt diſſolute perſons in way of liking to giue countenance vnto them. This is commonly to be ſeene, and greatly to be lamented in many great families, and places of iuſtice, aſwell in this Nation, as in moſt Kingdomes, and Prouinces through all the world: They which ſhould driue away all theeuifh, drunken, blaſphemous, contemptuous, and quarrellous perſons out of the Country, doe ſuffer them to rooſt, and make their neſts in their owne houſes, and ſeede diuers of them at their owne tables, and (becauſe they can game, play, ieſt, and make ſports) uſe them as their familiar companions. And hence it is that ſuch flockes, and flights, and ſwarmes of malefactours doe daily breede, and peſter ſo many Townes, and Cities, and parts of this Kingdome. And adde hereunto, that ſometimes Magiſtrates eares enchanted with flattery, or feare of others greater then themſelues, perſwade the eie either to winke, or elſe to looke on the other ſide : or the eyes are ſo dazeled with the glittering gloſſe, and brightneſſe of golden bribes, that they cannot apprehend the fouleſt matters, which al the Country euidently behold and cry out vpon.

Verſe 9. *Who can ſay, I haue cleaſed my heart, I am pure from ſinne?*

VV *Ho can ſay,*] Who can truly and with good warrant
affirme, *I haue cleaſed my heart, I haue vtterly, and*
Q 3 for:

Psa. 73. 13.

Rom. 8. 33.

1. Joh. 3. 9.

Doct.

for euer freed my selfe from all vnlawfull desires, delights, purposes, cogitations and motions. He beginneth at the heart, because it is the Fountaine, or at least the Cesterne from whence corruption floweth; which yet must be vnderstood of his owne naturall power, and not of grace: and of perfection, and not of sincerity: for the Prophet doth truly professe that he had *cleansed his heart*, though in his temptation it seemed to be *in vaine*, which he did by the spirite of God, and in part, and by degrees, *I am cleane from sinne*; my nature soule and wayes are all pure, nothing can be laid to my charge, for vnlawfull thoughts, vnrighteous actions, vnfruitfull speeches, good dueties at any time omitted, or sinfull workes euer committed: meaning by that interrogation, that no man hath power so to walke, nor any reason so to boast. Notwithstanding, this is nothing against that saying of S. Paul: *Who shall lay any thing to the charge of Gods chosen? It is God that iustificeth.* For he there speaketh of that innocency that the godly attaine vnto by remission of their sinnes in Gods presence, who hauing receiued satisfaction for them, from *Christ*, imputed them to him, and fully acquitteth them: and *Salomon* here speaketh of another matter, that no man is thoroughly purged from originall corruption, and the impure humours that issue out of it. Neyther let any man obiect that of S. *Iohn*. *Whosoener is borne of God sinneth not*: for he speaketh not in that place of the practise, but the dominion of sinne, that a regenerate man yeeldeth not obedience vnto it, as a slaue to his Master, but is taken captiue, or receyueth a wound, as a Souldier from his enemy.

¶ The best shall haue corruptions and sinnes cleauing to them, so long as they liue.

As euery sonne of *Adam*, sauing *Christ* our Sauour, is, or hath beene defiled by generation and conception, so none of them can wash any part of their filthinesse without his helpe, neyther may any looke for an absolute purity in earth by his assistance: for that, in his holy wisedome, he reserued as a prerogatiue, proper vnto his owne person, not admitting of any co-partner therein. Here vpon certainty of his ground, he proposeth the point by way of demaund, making a challenge to all the world,

world, knowing that no man could euer steppe forth, and iustly say; I am entirely innocent, I was neuer culpable: or at this time, I am as good as I ought to be, and as Gods law requireth. And in *Ecclesiastes* vpon like assurance, hee affirmeth the same, with an asseueration, saying, *Surely there is no man iust in the earth, that doth good, and sinneth not.* And S. *James* conning behinde very few in sanctification, and holinesse of life, dooth yet professe this against himselfe, as well as others, *In many things we sinne all:* as if he should haue said, we children of men, we elect, we Christians, we Disciples of *Christ*, we Apostles, we that are counted chiefe among the Apostles, we all, and euery one of vs, in diuers things doe faile of our duties.

Eccl. 7. 20.
Iam. 3. 2.

First that conflict which is betweene the *flesh* and the *spirite*, the one resisting the other in the most righteous, and best graced of all Gods people, is an vdenyable argument heereof. We read of none that hath more preuailed against the flesh by mortification, or shewed forth better fruites of the spirit by viuification then *Paul*, and yet he complaineth, that *When he would do good, euill was present with him: that hee did not the good which hee would, but the euill which he would not, that did he.*

Reas.

1.

Gal. 5. 17.

Rom. 7. 19. 21.

Secondly, our Saniour directeth so many as may call God their heauenly Father, daily to pray: *Forgine vs our debts:* and the blessednesse of *Abraham* and *David*, and all that euer *Christ* hath redeemed with his blood, consisteth in the remission of sinnes, which maketh it apparant that euery childe of God is daily attainted with the guiltinesse of sinne.

2.

Rom. 4. 6.

Thirdly, how commeth it to passe, that all men are obnoxious to so many chastisements and afflictions, and subiect to death, and mortality, but that they haue their faults? If there were perfect innocency in them, no strokes of corrections could light vpon them: for it would not stand with the iustice of the Lord, to scourge such as are free from offending. And the soule could haue no passage out of the body, to part company one from the other, but by occasion of the corruptions that are in them both.

3.

Confutation of the Papists, which ascribing to the death of *Christ*, the beginning of iustification, doe impute the perfection of it to their owne worthinesse by infused grace, whereby they thinke

Vsc.

1.

thinke themselves able to fulfill the law of God : and more then that to adde an *ouer-plus* by workes of supererogation , which may goe for payment of their fellowes debts : and so they doe not onely deliuer themselves from damnation , but are become pettie Sauours, or peeces of Sauours to others. Which are to be pittied for their ignorance, and rated for their presumption , taking vpon them to be *Christ* his fellowes , not knowing that Gods law requireth an exact obedience , with fulnesse of loue perpetually, beyond all that any meere man since *Adams* fall, could possibly performe. And it serueth also to ouerthrow the hereticall opinions, and to pull down the proude conceits of the Catharists or Puritanes, which brag of such a perfection of purity already attained vnto, as that they neede no further to be purged from corruptions.

2.

Instruction for euery man to looke warily to himselfe, that he be not circumvented by Satan, since such a treacherous foe , as sinne is, doth lie continually in waite , as neere him as may be ; euen in his owne breast, to betray his soule into his hands. And seeing all haue their faults , and are vnable to stand before the iudgement seate of God in their owne righteousnesse, therefore none should be ouer rigorous in censuring of others, and passing too heauy a sentence of condemnation against their poore and weake brethren for their infirmities.

Verse 10. *Diners Waights, and diners measures, euen both these are abomination to the Lord.*

D*iners Waights,* one heauier , another lighter , and *diners measures*, one greater, another lesse , to buy with the greater weight, and greater measure, and to sell by the lesse or lighter, or with a iust weight and measure to sell to the wiser sort, and with the vniust to the simpler , whome they may easily deceiue, *both these*, and all such kinde of craftie and couetous dealing *are abomination to the Lord*, such abhominable iniquity as the Lord will surely and sharply reuenge, and punish. See cap.

II. VCR. I.

Verse

Verse 11. *Euen a childe will make knowne by his conuersation, whether he be pure, and whether his worke be right.*

NEither yong, nor old can so lie hid, but that they wil by one meanes or other, at one time or other, bewray what manner of persons they are, and what manner of deedes they doe. If any may be vnknowne, and not made manifest in both those respects, surely those of yonger yeares are most likely to be they, who are not tryed in such dealings, nor in so many matters as men of riper age, and yet here it is taught, that *euen a childe*, a yongling, being yet tender, and not growne to mans estate, *will make himselfe knowne by his conuersation*, by his behauiour, by his gestures, by his speech, by the course of his practises, *whether he be pure*, whether there be vprightnesse, and plaine meaning in him, without dissimulation, or grosse and professed lewdnesse, *and whether his worke be right*, whether that which he presently doth, be with an honest minde performed, and whether hee be like to take a good course in the rest of his life to come. For euen young Plants declare by their growing and budding, what trees they will prooue to be, and what fruite they will beare hereafter; so little ones often shew betimes, what expectation is to be had of them: they minister matter of hope, or feare to them that conuerse with them, and desire to see grace and piety in them. This is a duety laid vpon euery childe, so soone as he is of any discretion, and capable of instruction, that he should enter forthwith into the good way, and walke constantly therein, howbeit we confesse that many faile therein, eyther through want of good education, and bringing vp, or yeelding afterwards to the lust of youth, decline and fall away from this towardlinesse, which at the first appeared in them.

¶ It concerneth the young as well as the olde, to be religious, and to liue vertuously.

Doct.

Pertinent to this purpose is the exhortation of the Prophet, calling vpon *yong men and maidens, also olde men and children*, that *they should praise the name of the Lord*. And so is that question and answer, which is made for their direction, in another

Psal. 148. v. 12.

R

Psalme,

Psal. 119. 9.

Psalme, after this manner: *Wherewith shall a young man redresse his waies? In taking heede thereto, according to thy word.*

Reas.

1.

Eccles. 4. 13.

First, being godly they are sure, as well as the auncient, to bee rewarded with saluation in the life to come, and honoured with praise and good estimation in this life. Otherwise the holy Ghost would neuer haue giuen them so good encouragement as he doth by preferring a *poore, and wise childe* before an *old and foolish King*: beside the notable example of *Ioseph, Dauid, Samuel, Iosiah, John Baptist*, and others, as *Timothy* by name, whome the Apostle aduiseeth by that meanes to preferue his reputation, saying, *Let no man despise thy youth, and be vnto them that beleue an example, in word, in conuersation, in loue, in spirit, in faith, and in purenesse.*

1. Tim. 4. 12.

2.

Secondly, the remembrance of that goodnesse which is exercised in youth, will be a singular comfort in olde age, and susteine the heart against the manifold infirmities and tediousnes thereof.

3.

Thirdly, on the other side, they which liue vitiously when they are young, shall most certainly be plagued, when, or before they come to be old, if the curse cut them not off, or weed them not out (like hurtfull bryers, or nettles) sooner. And many, yea most of them, though they liue to be olde, yet out-liue not their sinfulness, with which they infected themselves whiles yet they were young; that will continue in them, and goe to the graue with them, as *Zophar* truly testified: *His bones are full of the sinne of his youth, and it shall lie downe with him in the dust*: Neither will it be buried and consumed there, but accompany the soule also to hell, and accuse it before Gods iudgement seate, and there cause them to be condemned and destroyed for ever.

Job 20. 11.

Use.

1.

Instruction to domestical Gouvernors, Ministers and Schoole-masters, that they giue wholesome precepts to boyes and girles committed to their charge, and restraine them from loose and dissolute behauiour, in hope of prosperous successe, whereby they may become both fruitfull trees in the Church of God, and happy inheritors of eternall saluation. It was paines well bestowed by the Mother and Grand-mother of *Timothy*, to season him so timely with the word of the Lord, that by their industry he

he knew the holy Scriptures of a childe, and therefore did so much good to many, and most to himselfe when he was a man. And if it lie vpon parents so carefully to educate their children, and Gouvernours must looke so narrowly to the wayes of their youth, how much more ought they of the elder sort, hauing mispent many yeares in the seruice of sinne, and are not yet reclaymed from their wicked waies, to bestirre themselves for reformation afore it be too late. Their daunger should terrifie their hearts, and driue them to take a better course, least they perishe ere they haue well thought that they are in perill: and their sottishnes should make them ashamed of their sluggishnes, which haue suffered boyes, and wenches, and children to goe before them in wisdome and honesty: and withall there is cause that hope should helpe them forwards in godly endeauours: for if grace be giuen to them that are so young, and of lesse capacity, (beside the manifold vanities that youth and childe-hood are subiect vnto) to purifie their hearts and rectifie their workes, it will not be denied to them, who are more apprehensieue of vnderstanding, and may be better able to gouerne their affections, and order their wayes, if they faithfully seeke it.

Confutation of that pernicious errour, which too many, both men and women illude themselves with, that youth yeeldeth a priuiledge to them that are young, to bee impious, proude, riotous, and wanton with impunity. It is thought that they be foolish, and mopish, and haue degenerated from their age, which will giue themselves to the seruice of any but of sinne and lust, till they be past that age. Why then did not the youthfull Sodomites plead their priuiledge, and preserve themselves from destruction when the rest perished? They were taken with the manner aswell as others: there was notice taken of them as well as of others, for the text saith, that *the men of Sodome compassed Lots house round about from the young euen to the olde, all the people from all quarters.* And they were burnt vp with fire and brimstone, and destroyed aswell as others. And how came it to passe that the children spedde so ill which mocked *Elisha*, saying, *Ascend thou bald-head, ascend thou bald-head?* Why did he curse them in the name of the Lord, if children might safely

2.

Gen. 19.4.

say, and doe whatsoeuer them listeth? Did not the slaughter of two and fourty of them made by two beares, openly declare the wrath and indignation of the Lord against them? But for al this, so they will thinke still, and so they will liue still, and therefore such we must leaue to themselves, and let them take as they shall finde one day, only we may tell them what the Scripture saith
Eccles. 11. v. 9. vnto them in this case: *Reioyce o young man in thy youth, and let thine hart cheare thee in the daies of thy youth, and walke in the wayes of thine hart, and in the sight of thine eyes; but know for all these things God will bring thee to iudgement.*

Vers. 12. *The Lord hath made both these, even the eare which heareth, and the eye which seeth.*

HIs meaning is, that the Lord hath formed the whole man, all the parts of his body, though he nameth only these two, as the seates and instruments of those noble senses of hearing, and seeing, which are mentioned with them, and these, together with all the rest, he enableth and quickneth to doe their office.

Doct.

¶ Our members and senses are the workmanship and gift of God.

No art can make them, nor all the power of all creatures, if they should vnite their strength together, were sufficient to fashion so much as a Finger, or Toe, or any other limme, and put feeling into it. The honour hereof the Lord doth challenge to himselfe in that speech of his to *Moses*: *Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? Haue not I the Lord?*
Exod. 4. ver. 11.

Reas.

1.

First, it is not in the power of creatures to doe smaller matters then to make eyes, and eares, they cannot make haire, nay they cannot giue coulour to their haire which are made to their handes, and grow vpon their heades: that which is blacke they cannot change into white, and that which is white they cannot turne into blacke: now he that is not able to doe the lesse, will lesse be able to doe the greater.
Matth. 5. v. 36.

2.

Secondly, if any part of man, or of other liuing creatures, or
of

of plants, or of any naturall body, or substance might be made without Gods owne hand, he should cease to be an absolute creatour, and creatures that could doe these feates would become demy-creatours.

Instruction to depend vpon him for the preservation of our senses, and members, who is the sole and only maker of them, and therefore also let them be continually employed in his seruices. We can no otherwise deale so safely for our selues, nor so thankfully with him, as to consecrate his owne workmanship to his owne glory. It were an vnworthy part of vs, and might worthily bereaue vs of the vse of our life or dearest members, to bestow his gifts of this nature, or valew in contempt, or neglect of him, vpon his greatest enemies, sinnefulness, and Satan. But may it not be done so closely, and with such secrecie, as he shall neuer know of it to take offence at it? Is it not possible to delight our selues with our vnlawful actions, and serue our owne turnes by abusing of our tongues, and yet all be hidden from God? *Vnderstand yee vnwise among the people: and yee foles when will yee be wise? he that planted the eare, shall he not heare? or he that formed the eye, shall he not see?* But that we may inioy the right vse of our senses our selues, and not haue them infectious and noysome to our soules, and may also render to him due praise for them, actually by them, it shall be needefull to haue recourse to him, and seeke his helpe, that as they were created by his hand, and are depraued by our corruptions, so he would againe repaire the same, and sanctifie them to spirituall seruices. For otherwise a man quicke sighted in earthly thinges, may be starke blinde in heauenly, and he that hath a ready eare to listen vnto mens speeches, may be vtterly deafe at the Countailes of God. And that caused *Moses* to obraide the carnall *Israelites* in the wildernesie with such a palpable senselesness, saying vnto them: *Tee haue seene all that the Lord did before your eyes, in the land of Egypt, vnto Pharaon, and vnto all his seruants, and vnto all his land: the great temptations which thine eyes haue seene, those great miracles, and wonders, yet the Lord hath not giuen you an hart to perceine, and eyes to see, and eares to heare, vnto this day.*

Vse.

Psal. 94. v. 29.

Deut. 29. v. 2. 3. 4.

R. 3

Con-

2.

Consolation for them that profitably exercise their soules and senses in obeying of Gods holy will, and doing good to his people, he hath more interest in their members by right of creation, especially being also incorporated into the body of *Christ*, then they can haue by vertue of possession, and therefore he will looke alwaies better vnto them for protection and defence, then they at any time can doe, and therefore not only their bones are kept by him, that not one of them shall be broken for their hart, but likewise the haire of their head are numbred, that none of them shall miscarry. Keeping themselues therefore in his fauour, they may boldly expect safety, or though sometimes they be sicke, sore, lame, wounded, maymed, depriued of sight, decayed in their hearing, or subiect to other like impediments, yet such is the tender care of their heauenly Father towards them, that he will be more prouident for their recuring, then any parent: and such is his skill and power, that he is more able to repaire, and heale them, then any, or all the Chirurgions, and Physitions through the whole world. If the maladies therfore of any good man doe proue sometimes incurable, and cannot be holpen, it proceedeth not from the defect of his loue, as though he neglected to doe them good: nor from any want of ability in him, as though it were beyond his power to recure them: (for it is alwaies easie with him to recure that which himselfe did make) but from his holy wisdom knowing the continuance of bodily infirmities to be healthfull for their soules, till that perfect restitution, and reparation be made of life, limmes, and senses at the glorious Resurrection.

3.

Confutation of those that ascribe all the members of the body, with the powers and faculties of the soule to nature, generation, conception, and second causes, and looke not to God who is the Lord of nature, and the causer of all mediate and subordinate causes. The Prophet *Dauid* had an hart that vnderstood more, and an eye that pierced further, when he yeeldeth to the Lord the honour aswell of his conception, as of creation, saying: *Thou hast couered me in my Mothers wombe. I will praise thee: for I am fearefully, and wonderfully made. My bones are not hidde from thee, though I was made in a secret place, and fashioned beneath*

Psal. 139. v. 13.

beneath in the earth. Thine eyes did see mee, when I was without forme: for in thy booke were all thinges written, which in continuance were fashioned, when there was none of them before.

Vers. 13. *Loue not sleepe, least thou come vnto poverty: open thine eyes, and thou shalt be satisfied with bread.*

Loue not sleepe,] Though God graunt thee liberty to take thy rest, and to refresh thy weary body with sleepe, yet loue it not, delight not too much in it, giue not thy selfe vnto it, nor vse it excessiue, nor otherwise giue ouer thy selfe to slouthfulness: for vnder immoderate sleepe which is one exercise thereof, he comprehendeth all the rest, *least thou come to poverty*, this he alleageth as a reason, why he would not haue men to be too sleepey and slouthfull, because such idleness begetteth and bringeth forth beggary. *Open thine eyes*, be warchfull, and diligently apply thy businesse in thy calling: for many are too wakefull for playes, and cardes, and dice, and dauncing, and drinking, and other disorders: *and thou shalt be satisfied with bread*, it shall goe well with thee, and by thine honest labours and indutry, thou shalt possesse, if not abundance of all thinges needefull for thine estate, yet enough, and so much as thou shalt be content with, and by Gods blessing finde very sufficient.

¶ The abuse of lawfull thinges is vnlawfull and hurtfull. Moderate sleepe is needfull, the word of God alloweth it, the Lord himselfe bestoweth it, the nature of man requireth it, but to delight in it, to excede in it, to fall into it too often, or to continue in it too long, this is sinnefull, this is dangerous, this ingendreth corruptions in the hart, this doth breede annoyances to the body, and this doth worke the ruine to the estate. The impediments whereby the guests were stayd from the great supper in the Gospel, were affaires not sinnefull and euill in their owne nature: to buy Oxen, to purchase Farmes, to marry Wiues is no where forbidden in the Scriptures, and yet when they affected those earthly commodities, more then they delighted in Gods heauenly banquet, and chose rather in a worldly manner to be dealing with them, then in a religious manner to be refre-

Doct.

Luk. 14.

shed

shed with that, they shewed themselves vnthankfull to the Lord, and more iniurious to their owne soules, though they neither stole the Oxen, nor tooke the Farnes by violence, nor committed Fornication. And who can deny eating, drinking, marrying wiues, and giuing in marriage, buying, selling, planting, and building to be thinges in themselves allowable, yea profitable, yea necessary for euery mans life, for publike society, and for the general good of mankind? And yet when the old world would drowne it selfe in them, it was by Gods righteous iudgement drowned also for them: and for the same causes among others was Sodome destroyed, and by the like shall destruction take occasion to come sodainly on the wicked at the end of the world, before the resurrection.

Luk. 17. u. 26. 27

Reas.

1.

First, sinne hideth it selfe more closely in the practise of things not simply euil, then in grosse offences, and therefore with greater cunning beguileth men, and consequently draweth many more into the snares thereof, then fall into open wickednesse. There are not so many theeues, as couetous worldlings; there are not so many adulterers, as doe abuse and peruert marriage: there are not so many drunkards, as such which drinke much more then neede requireth, or for lawfull delight may be permitted.

2.

Secondly, when men are fallen into sinnes of this nature, it is more difficult to get out of them, and come to repentance, their harts are not so pressed with the burden of them: the world cryeth not out shame vpon them: their brethren be not so ready to reprove them: their tongues finde matter to make defence of them: they haue the company of the most to walke in the same way with them.

Vse.

1.

Instruction to be wary and watchfull in all our waies, to keep a mediocrity, to shunne the extreames. As in our vocations, to be neither remisse, nor yet too seuerer taske-masters ouer our selves, for the oppressing of our mindes or bodies. And for our estates, to be neither negligent, nor ouer greedy, and vn-satiable. And the same rule is to be obserued in our apparell, in our repasts, in all our delights, and in euery thing that we deale in. It is a golden precept which *S. Paul* giueth in one of his Epistles, requiring

requiring that *they which haue Wines be as though they had none: 1. Cor. 7. 29, 30.*
and they that weepe, as though they wept not: and they that reioyce,
as though they reioyced not: and they that buy, as though they pos-
sest not: and they that vse this world, as though they used it not.

Confutation of them that thinke the lawfulnessse of any mat-
 ter will beare them out, and giue the warrant to act the same in
 the corruptest manner. They hold it sufficient to iustifie their ac-
 tion, if the thing may at all be done: if prooffe may be brought
 of the same practise, though with different circumstances: if e-
 uer any other haue wel performed it, how absurdly soeuer them-
 selues peruert it. And therefore many will make themselves
 drudges to the world, because it is a duty to be diligent in their
 callings: many will grow to be fierce and violent, because it is
 good to be feruent and zealous: many will make sports and pa-
 stimes their continuall occupations; because it is meete some-
 times to vse recreations.

2.

Verf. 14. *It is naught, it is naught; saith the buyer: but when*
he is gone apart, he boasteth.

[*It is naught, it is naught,*] Albeit the ware cheapened be
 good, and well worth the price demaunded by the seller, yet
 the couetous buyer, to the end he may get it better cheape,
 whiles he is bidding mony for it, dispraiseth it to the vttermost:
but when he is gone apart, he boasteth, after he hath bought the
 thing, and behind the sellers backe, he praiseth his bargaine,
 both for the goodnesse of the commodity, and for the good pe-
 ny-worth which he had therein. And hereby in like manner the
 disposition and behauiour of the seller is to be vnderstood, which
 is as forwards to extoll, and set out that which is badde, as the
 other to finde fault with that which is good. For if they be both
 false and wicked, as this testimony concerneth none other, they
 will depart with their owne with no more truth, and equity,
 then they seecke to come by an other mans, and the Lord doth
 as much looke into, and loath the iniustice of the one, as of the
 other.

¶ The Lord doth take notice of all the behauiour of men in
 their

Doct.

their trafficking one with an other.

In this place he marketh and reporteth what speech passeth betwene them while they are together, and what they say of their bargain after they are departed asunder. In *Hosea* he observeth, and relateth what practises they vse to beguile one the other, and with what affections also they doe it, saying, *He is a Marchant, the ballances of deceit are in his hand: he loneth to oppress.* In *Amos* he fore-seeth, and discloseth what purposes they haue of false-hood, and iniustice, and how greedy they are to fall to it, being desirous, if they could, to chase away, and shorten the Lords owne Sabbaths, and Holy-dayes, that they might be about this sinnefull businesse. And therefore, say they, *Amos, 8. v. 5. 6. When will the new Moone be gone, that we may sell corne? and the Sabbath, that we may set firth corne and make the measure small, and the price great, and falsifie the weights by decen? That we may buy the poore for silver, and the needy for shoes: and sell the refuse of the Wheate.*

Reas.

1.

First, the persons buying, selling, and bargayning are his, and therfore he hath authority to looke narrowly into their courses, that he may punish the wrong doer, and right the cause of the wronged.

2.

Secondly, the marchandise and wares which are bought and sold are his, and his goods are abused, when they are passed away, or gotten vnrighteously.

3.

Thirdly, the ordinance of bargayning and traffike is his, and he hath appointed it: buying, and selling, and exchange of commodities is by his institution, and warrant, and therefore he noteth whether it be well vsed, or peruered.

4.

Fourthly, his law is obeyed, or transgressed, and either seruice is perfor med to him, or otherwise sinne is committed against him, in all the matches and couenants that men doe make.

Vse.

1.

Instruction for vs to take notice of his presence at our bargayning, as he doth of our demeanour therein; consider that his eie doth see thy actions, and earnestly beholdeth what thou doest with thine hand, and his eare doth heare thy speeches, and seriously hearken what thou viterest with thy tongue, beware therefore that hee finde thee not compassing thy neighbours money

money or goods with iugling tricks, and deceitfull breath. If thy dealing be not allowable to be vsed to the greatest, attempt not to offer it at any time to the meanest; and if it would not be found iustificable being sifted by the wisest, thou hurtest thy selfe in practising of it to the simplest. For who is so great, and whom doth the matter so neerely concerne as the Lord? And who hath so much vnderstanding as he which vndertaketh to redresse the wrongs of those that are soonest beguiled? It is good discretion to feare the Pillery, and to keepe thy selfe out of the Magistrates danger, by shunning those offences whereby thou mightest incurre such punishment: and is it wisdom to be carelesse of hell fire, and to cast thy selfe into the hands of God, that he should be prouoked to plague thee for thy fraudulent courses?

Reproofe of them that seldome or neuer vse any commerce without corruption, their bargaines for buying or selling begun with lying, and concluded with oppressions. And this not the fault of a few: for very few, yea almost none at all are free from it. Men come to the Market, as they were wont to come to the games of running, and wrestling, and striue who shall bee the swiftest or strongest, to preuaile against others, or ouercome their Antagonists in doing of iniury, and so that saying of the Prophet is daily verified: *Euery man hunteth his brother with a Net.* Custome hath made falshood so familiar with Chap-men and Tradse-men, and those which vse to cheapen other mens wares, or haue ought to set to sale, and vtter of their owne, that they know not how to chaffer without it: they would stand mute, vnlesse it directed them how to parle together. Who, among hundreds dooth not demaund about the worth of that which he hath to sell? And who among thousands doth offer at first according to the value of that he is about to buy? And both be connicted of vntruth, before they depart asunder, and yet neither of them ashamed thereof, as if it were allowed for a poynt of good thrift, to lie for aduantage. For after they haue contended a while about the matter, the one enlargeth his offer, and payeth more then (he protested) hee euer would giue for it, and the other abareth of thar he demanded, and selleth for lesse then

2.

Mica. 7. 2.

(he swore) he could afford it. Ob. They are driven so to vnder-bid, and over-aske by necessity: for otherwise men keepe off, and not aske or giue in any proportion according to the value of the commodity. Answ. Yeelede that, and be it that thou art otherwise like to be bid too little, will that therefore warrant thee to demand too much? And what though it be prized at too great a rate, and hoysted vp too high, wil that iustifie thee, if contrary to thy knowledge, thou extenuate it ouer-much, and debase it too low? No offer, nor demand from others, dooth binde thee to sell cheaper, or buy dearer then is equall, without thine owne consent, and how darest thou then seeke to ward off the needlesse feare of a small hinderance to thine estate, with the committing of a manifest and great offence, against the Lord and thine owne conscience? But be it thou must necessarily sustaine some losse by tying thy selfe to plaine dealing, because thou wilt not defile thy selfe with vntruth, and craftines, yet will the conseruation of thine innocency and vprightnesse, be gaine sufficient to counteruaile, and ouerpayse it. Notwithstanding all that is spoken, and preached, and written against this enormous mis-demeanour, yet what is to be found any where more frequent and common then it is euery where? As though God were to be worshipped onely in the Church, and at holy assemblies on the Sabbath daies, and the Diuell to bee serued in shoppes, and at euill meetings on Market daies. No man almost doth thinke it a sinne, or is ashamed to be taken with a lie in this case, though he stand vpon the reputation of his truth and honesty, and accounteth it a dishonor to be reprovued in any other matter.

3.

Consolation for them that meane, and speake, and deale faithfully in their Couenants and bargaines: the Lord doth incline his eare to that which they doe truly affirme; and his eyes with delight and fauour, behold the righteousness which is exercised by them, and he will publish and reward it to their eternall praise and happinesse. The matter was well handled betweene *Abraham* and the Hittites, for gestures, wordes, and equity on both parts, and the memoriall thereof is, and shall be continued in the Scriptures, and Church of God to the end of the world.

world, so commendable, and acceptable a thing it is to speake vprightly.

¶ Carnal men direct not their tongues so much to speake truth, as to seeke their owne aduantage.

Doct. 2.

That is naught by their testimony, which they would get for naught, though they thinke it to be good: and then it is praise-worthy, when they may gaine praise by the hauing of it. *The lip of the truth, as it is laid in an other place, will be stable for ever, and a lying tongue, but for a moment.* Where see the point handled more at large.

Pron. 12. 19.

Verse 15. *There is gold, and a multitude of pretious stones: but the lips of knowledge are a pretious Jewell.*

THE hability, and conscience, and vse offruitfull speaking is here commended by Comparison, being preferred before those things which are of greatest estimation in the world, *there is gold, great store of it, in Mines, in Coyne, in Plate, in Chaines, and Ornaments, and diuersly vsed, and much desired, and set by, and a multitude of pretious stones, great variety of rich gemmes, as Diamonds, Carbuncles, Rubies, Iaspers, Saphires, Emeralds, &c. and many of the severall sorts of these, but the lipps of knowledge, the mouth, and lips of a godly wise man, vttering that sound and holy knowledge which dwelleth in his heart, are a pretious Jewell, surmount, and are more worth then all the treasures before mentioned, and therefore more to be accounted of.* See chap. 10. ver. 20.

Verse 16. *Take his garment, that is surety for a strange man, and make him give a pledge, that vndertaketh for a strange woman.*

TAKE his garment, I receiue a sufficient pawne of him, and prouide for thine owne indemnity, that thou be not defrauded of that which thou lendest, and if no better security can be giuen thee, receiue and keepe his Cloake or Gowne, or Coste, that is surety for a stranger, which giueth his word for such as he

ought not : for some vnacquainted with vs , may be vndertaken for in their distresses, when their neede dooth iustly require that helpe, which we cannot of our selues minister vnto them, and yet may procure by our word, at another mans hand : and some well knowne vnto vs, and of our neereſt kindred , may be strangers in this case, yea the better knowne , the more vnſit that we should promise for them, hauing experience of their vnſufficieny, or vnſaithfulneſſe. *And make him leaue a age that vnderſtaketh for a ſtrange woman.* A ſtrange woman in the Scriptures, is viſually, and euery where, for ought we remember to the contrary, taken for an harlot, or whoriſh woman ; the ſenſe ſeemeth to be, that if any man would offer to giue his word for an Harlots debts, or take vp ought in his owne name to beſtow on a Whore, he ſhould not be taken , nor haue any thing lent vnto him, without a morgage, or competent pledge , or ſuch ſound ſpecialty, as will certainly counteruaile the ſumme which he is bound for. The liberty and limitation of ſuretiſhip hath bene ſomewhat more ſpoken of in the eleauenth Chap. ver. 15.

Doct.

¶ They that raſhly caſt themſelues into debt , are not ſo fauourably to be dealt with , as they that fall thereinto through neceſſitie.

Exod. 22. 26.

In the behalfe of the poore and needy , who were driuen to borrow for reliefe of themſelues and their families, the Lord giueth that charge to the wealthier ſort : *If thou ſhalt receiue to pawning the garment of thy neighbour, reſtore it vnto him before the Sunne goeth downe: for that onely is his couering , that is his garment for his ſkinne : wherein ſhall he ſleepe ? Therefore when hee cryeth to me, I will heare him, for I am mercifull.* And heere againſt lauiſh and vnaduised ſureties, and borrowers , he warranteth men, yea he perſwadeth them, yea he layeth a commaundement vpon them, and repeateth the ſame in the ſelfe ſame words in the Chapter following , that they take their garments for pledges. And as heere he directeth the creditors what they ſhould doe, ſo hereafter he foretelleth ſuch manner of ſureties what they muſt looke for : but in the way of admoniſion, to the end they ſhould preuent the perill and trouble. *Be not thou of them, ſaith he, that touch the hand, nor among them that are ſure-*

Prov. 27. 13.

Prov. 22. 26.

ty for debts. If thou hast nothing to pay, why causeth thou that hee should take thy bed from vnder thee?

First, as it is a duety to be pitifull, and ready to helpe them whose neede, and indigency doth require compassion and mer- cie, so is it good wisdom to be warie and circumspect that we impouerish not our selues by trusting of those that want discre- tion and fidelity. For how may he that is carelesse of himselfe, and his own estate, by rushing into snares and perills, be thought to be prouident for thee and thine, by keeping of touch and per- forming his promises?

Secondly, by hard conditions and rough intreaty they may be stayed at first, or reclaymed at last, from their vnthrifty courses, when they shall taste of the bitternesse, and feelee the smart and paine of them.

Thirdly, who knoweth the good effects which may insue vpon it? whether they may not thereby be tamed, and holpen to repentance, and alienated from the society of such mates, as are wont after that manner to intangle their Companions?

Instruction not onely to shunne and haue in detestation, that odious, though plausible sinne of rash and causelesse suretieship, but also with due deliberation, and iudgement to informe our selues of their hability, and honesty whom we accept of for sure- ties. It is safer and easier at the first to reiect him that would circumuent vs, whiles we reteine our money or goods in our hands, then afterwards to hunt him, when wee haue already su- stained the losse. But as for them that are constrained some- times to follow suites by reason of euil debtors, by whom other- wise their state would be impaired, and their families wronged, let them alwaies proceede more strictly against a wretchlesse surety that is without care, though the due be neuer discharged, then a poore wel-meaning principall, that is without meanes to discharge the due. But what if he be beggarly also, and vnable to make payment? yet let him beare the burthen of his pride, and dissimulation, that tooke vpon him the person of a rich man, and made not his necessity knowne, but boasted so of his wealth and hability, as if he had not onely to maintaine himselfe, but to satisfie other mens debts. Yet this is not to be extended a- gainst

Reas.
1.

2.

3.

Vs.

gainst all sureties : for many dealt seriously, though imprudently, when they gaue their bonds with purpose to make that good which the debtor himselfe should faile of, but their estates are decayed since, as well as the principals that they cannot performe it : and to those thus already afflicted, it were inhumane to adde affliction by extremity. And many running headily into this sinne, when they were ignorant, doe now discerne the daunger of it, and doe vnfaignedly bewaile hauing gotten vnderstanding : vnto these therefore, being humbled for their fault, and submitting themselues, the more lenity and mercie is to be shewed. And many, though themselues be as foolish, false, and vnthrific as euer they were, yet haue wiues, and children more innocent and harmelesse, who must of necessity, fall into great wants and calamities, if they be pursued with rigour. And these are somewhat to be spared, though not for their owne sakes, yet for their families.

Verse 17. *The bread of deceite is sweet to a man : but afterwards his mouth shall be filled with granel.*

THis whole sentence is allegoricall, wherein vnlawfull gain is resembled to foode ; the delight that it first bringeth to the pleasant taste of delitious meats, the minde to a mans mouth, and the mischiefes that follow to grit, or little stones, which are very offensive to the teeth. *The bread of deceite*, all manner of maintenance, or commodities, craftily, cruelly, or by any vniust means compassed, and gotten, is *sweet to a man*, maketh a worldling and an vnrighteous person ioyfull and glad : *but afterwards* eyther in his life time, or at his death, or in the world to come, *his mouth shall be filled with granel*, some great and grievous miseries shall befall him. For eyther his conscience will stinge and bite him, and so he shall be vexed with feares and horrors, or else the hand of God will inflict punishment and plagues vpon him, and so he shall be ouerwhelmed with anguish and torments.

Dott.

1.

¶ Nothing is so pleasant to the wicked, as that which is most hurtfull.

By

By this vnlawfull lucre his neighbour is wronged, his owne conscience burdened, his soule and bodie both in daunger to be destroyed, and that for euer; and yet it is for his tooth, it more delighteth him then his dinner. It hath beene alwaies and euery where to be found, that the baites of sinne are more delectable to fleshly men, then the blessings of God. See Chap. 9. ver. 17.

¶ But afterwards, &c. Though iniquity, and wickednesse yeelde pleasures at the beginning, yet they will put men to paine in the end.

Dott.
2.

The Diuell stroweth sugar on the top of his cup of sinne, to encourage them that drinke therof, to take a good draught, but he minglethe poyson in the bottom, which working their destruction, will turne to be as bitter as gaule. Our great Grandmother *Enah* tasted thereof, and felt this to be true by wofull experience, being deceiued by the faire colour, and delicious relish of the forbidden fruite, and by Satans false testimony, making her beleeuie that disobeying the commandement of God, she should purchase to her selfe some rare and singular happines. And all seemed to be so, vntil she had vndoneal by drawing her husband into the same transgressio with her. And *Iudas* no doubt, thought that he had made a good match, when he recovered the fauour of the high Priests, and principall men, and gained such a summe of money by selling of his Master, but the onely beginning of the misery which followed, did soone swallow vp all the delight that went before. We might proue the point most clearly by instancing in seuerall kindes of sinnes, and shewing the cueint of particulars, but one or two may suffice for many. Concerning

Whoredome, thus testifieth *Salomon*: *The lippes of a strange woman droppe as an hony combe, and her mouth is more soft then oyle: But the end of her is bitter as Wormewood, and sharpe as a two edged sword.* And against drunkennesse this admonition he giueth: *Pro. 31. 32.* *Looke not thou vpon the Wine when it is redde, and when it sheweth his colour in the cuppe, or goeth downe pleasantly. In the end ther- it will bite like a Serpent, and hurt like a Cockatrice.* See Chap. 9. verse 18.

T

Verse

Verf. 18. *Eftablifh thy thoughts by counsaile, and by prudent aduife make warre.*

HE giueth in these wordes a caueat, that no man should leane too much on his owne iudgement, nor too sodainely resolute on enterprises, without mature deliberation, and sound direction. *Eftablifh thy thoughts by counsaile*, that thy purposes be not variable, and vnconstant, and that thy proceedings be not without prosperous successe, and so vncomfortable: make as sure worke as thou canst, both to confirme thy minde, and to manage thine affaires in the best manner, and therefore communicate thy matters with such thy friends as are both wise, and faithfull. And looke well to this that Gods holy word be one, and the chiefe, euen best regarded, and most obeyed of all thy counailours, so that nothing be practised, or hearkned to, against it. *And by prudent aduise make warre*, especially in all matters of weight, of which sort warre is, (wherein the estates of Countries, and the liues of many persons are hazarded) let nothing be rashly attempted, but all thinges well considered of, and consultation had with men of piety, vnderstanding, skill, and experience.

Doct.

1.

¶ A mans wisdom serueth him for best vse, when he will not rest vpon it alone, but be holpen by the counsaile of others. See Chap. 15. verf. 22.

Doct.

2.

¶ *By prudent aduise make warre, &c.* Wisdom and good counsaile are as needefull and auailable for warre, as strength and power.

If there be much armour, and little policy: if many resolute Souldiers to fight, and few discreet Captaines to leade: if they haue strong bodies, and weake iudgements, a great army may be easily vanquished of a small company. Though a field were full of armed Gyants, and euery one of them a *Goliath*, yet if they were blinde, and deprived of their eye-sight, who had cause to stand in feare of them? and of whom among all their enemies, had they not reason to stand in feare? And who be blinder in their bodies, then they, that be rash and led with proude conceites, and selfe-liking, are in their mindes? Now let vs see what other

other Texts of Scripture doe accord with this, for the confirmation of this point. In the foure and twentieth Chapter of this booke, it is said: *A wise man is strong: for a man of vnderstanding increaseth his strength. For with counsaile thou shalt exercise thy warre, and in the multitude of them that can giue counsaile, there is health.* And in Ecclesiasticus there is a saying not much different from this in sense and meaning: *Better is wisdom then strength, though the wisdom of the poore be despised, and his wordes not heard. Better is wisdom then weapons of warre, and one that swarveth from it destroyeth much good.*

Proverb. 24.5.6.

Ecc. 9.v.16.18.

First, successe and victory are not according to the forces of men, but according to the pleasure of God: *A King*, saith he, *is not saved by the multitude of an host, neither is the Mighty man deliuered by great strength. An horse is a vaine helpe, and shall not deliuer any by his strength.* Now whom will he best prosper, but those which are most seruiceable vnto him? And who performe such acceptable seruice, as they which haue vnderstanding, and seeke vnderstanding, which are able to giue counsaile, and yet in the humblenesse of their spirits, and sight of their owne wants, are diligent and studious to learne counsaile.

Reas.

1.

Tsal. 33. 16.17.

Secondly, the vse of wisdom and faithfull aduise, for matters of warre, in many respects is most expedient and necessary. It examineth whether the cause be righteous, or vniust, or whether it be seasonable, or vnseasonable to take it in hand. What hastened *Achabs* destruction, and caused him to be slaine and perish at *Ramoth* in *Gilead*? His contempt of the Prophet *Micajahs* counsaile, who fore-told him of the danger insuing. And for that voyage also was good King *Iehoshaphat* blame-worthy, and worthily blamed by the Prophet *Iehu*. 2. Chron. 19. vers. 2. We read of nothing wherewith that worthy *Iosiah* might bee taxed in any sort, but only this that he was too aduenturous to incounter in battaile with the King of *Egypt*, without warrant, and contrary to that counsaile which *Necho* gaue him from the mouth of the Lord, to the losse of his life, and the sorrow and woe of all his subiects. It findeth out the fittest times for truces, peace, leagues, and what conditions are to be offered, or yeelded vnto, with other thinges of like nature. It directeth to the

2.

1. King. 22.

2. Chron. 25.22.

best meanes of aduantages, of places, and other opportunities yet iust and honest, for the fortifying of themselves, and weakening of the enemy, yea for the winning of the victory, and vanquishing of the enemy. And further also it proceedeth to teach how after this, the victory is to be vsed, to whome mercy is to be shewne, and to whom seuerity, who is to be spared, and who is to be smitten, &c.

Vse.

I.

Reproofe of them that are not called to warre or priuate contentions by the perswasion of wisdom, for the defence of equity, and truth, and thrust into the same by the instigation of malice, pride, and couetousnesse, for mischief, vaine-glory, and commodity, which, whatsoeuer their successe fall out to be, may assure themselves that they cannot speede well: though they are neuer so mighty, yet they are in danger to be foyled by manner then themselves: and though they seeme to preuaile neuer so much, yet then they are most grieuously hurt, when they haue effected their purposes, and done most hurt. When they vanquish men, they are ouerthrowne by sinne, when they triumph ouer their weaker neighbours, they are ledde captiues by their strong lusts: when they get great fame and booties, and in appearance exalt their names, and families, they incurre much dishonour, and losse, and vterly vndoe their posterities. *Nebuchadnezzar* of *Babel* in all mens opinions for that time, was most happy and fortunate, which by his prowesse, and valiant exploites, made himselfe famous in all those partes of the world, he enlarged his Dominions, and possessions, that no man in his age was so mighty, puissant, and renowned as he, and yet all this tended to his owne destruction, and in the end, to the ignominy, ruine, and subuersion of his family, as the Prophet testifieth. *Because thou hast spoyled many Nations, all the remnant of the people shall spoyle thee, because of mens bloud, and for the wrong done in the Land, in the City; and vnto all that dwell therein.*

Hab. 2. vers. 8.

Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on high to escape from the power of euill. Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

2.

Instruction for euery one to confirme himselfe in the spiritual
battaile

battaile against Sathan, and his owne sinnefull nature, by holy wildome, with the aduise and assistance of his Godly, iudicious, and faithfull teachers, and brethren. For the enimies of our soules are of all others the most crafty, and mighty, our misery the greatest, if we be conquered; and our victory the happiest, if we ouercome; which we may vndoubtedly expect to do, if we choose this heauenly wisdome for our leader, and yeeld our selues accordingly to be directed, and gouerned by it. It is no malice to be implacable, and to beare a deadly grudge against those aduersaries: neither is it cruelty to kill and slay them, and to doe asmuch hurt vnto them, as with all our might we shall be able. And therefore it is good prouidence to strengthen our selues to this conflict, by the best meanes we can, and we can haue no better then the counsaile of God out of his holy word, nor any good at all, besides those which his word doeth prescribe, and they are all spirituall.

Vers. 19. *With him that goeth about as a slanderer, disclosing a secret, and with him that flattereth with his lips ioyne not thy selfe.*

Albeit it is a good thing to take counsaile, yet it is not safe for a man to communicate his affaires to all sorts of persons: for if a secret be not kept, counsaile is made frustrate. Wherefore he giueth a caueat to beware, among others, of two kindes of people especially, whereof the first are slanderers, and tale-tellers, whom (as he did in the eleauenth Chapter vers. 13.) he resembleth to Pedlers, who mingle sundry sorts of wares together, and goe from place to place to vtter those thinges which they haue receiued from others, for that they tell that to this man, which they heard of that, and wander hither and thither to gather vp tales to tell wheresoeuer they come, and commonly report them otherwise, and farre worse then they heard them, neither is there any thing that they can conceale, what dangers or mischiefes soeuer the disclosing of it will procure.

Of the second kind are flatterers, such as will speake faire, and gloze with their tongues, pretending loue, and professing good liking, when they doe only sound thee to be made acquainted with thy purposes.

Doſt.
1.

¶ It is good wiſdome not to truſt a ſlanderer, or tel-tale with thy ſecrets.

They that complaine of others to thee, will not be ſparing to complaine of thee to others: and he that will deale treacherouſly with one man, may be doubted that he will ſcarce deale truly with any man. And therefore the Lord by the Prophet, doth admoniſh his people to take heede of ſuch, as like Thornes and Briars haue uſed to ſcratch with hand, or tongue, or other means how neare ſo euer they are vnited vnto vs. *The beſt of them, ſaith he, is a Briar, and the moſt righteous of them is ſharper then a Thorny hedge.* *Micah. 7. v. 4. 5. Trust yee not a friend, neither put yee confidence in a Counſailour: keepe the dores of thy mouth from her that lyeth in thy boſome.* David was ſo farre from admitting ſuch manner of perſons to his Counſaile, as that he would not permit them to dwell in his Court, nor, (if they were conuicted of that crime, though cloſely committed) ſuffer them at all to liue in his Kingdome, but vowed to *deſtroy him that priniely ſhould ſlander his neighbour.* See Chap. 11. verſ. 13.

Doſt.
2.

¶ Both conſultation, and conuerſation with flatterers is to be auoided.

That which is offered to their eares, is not only loſt, but peruerſed, to the hurt of him that ſpeaketh: and that which proceedeth from their lips, notwithstanding it ſeeme moſt plauſible, is very pernitiouſ to him that heareth. The Prophet *David* knew and felt much euill and miſchiefe by them to his grieve and paine, and the Spirit of God knewe, and ſawe more guile and treachery in them to their owne woe and deſtruction, when *David* by the inſpiration of the Spirit doth lay ſuch villany to their charge, and paſſeth ſuch an heauy ſentence againſt them by way of prediction, or imprecation, both tending to one purpoſe. *They ſpeake deceitfully euery one with his neighbour, flattering with their lippes, and ſpeaking with a double hart. The Lord cut off all flattering lippes, and the tongues that ſpeaketh great thinges.* *Pſal. 12. v. 2. 3.*

Reaſ.
1.

Fiſt, their faire ſpeeches when they ſhew themſelues moſt ſmooth, and kinde, are venomous and hurtfull, like ſurgred poiſons that are made ſweete for the mouth, and deadly for the ſtomacke,

ftomacke, and bowels. They inchant mens eares and hearts, and make them too much conceited of themſelves, and ſo to looſe the comfort and reward of their welldoing, when they doe well, and hinder them from repentance for their faults, and ſo compell them to be plagued for their euill doings, when they doe euill.

Secondly, euery flatterer for the moſt part is double tongued, and can readily ſpeake more languages then one: one dialect of praife, or wherewith to pleaſe and content men before their faces; another of accuſation, or wherewith to traduce men behinde their backs: one in ſhew, to make them beleue that they be their friends, and wiſh them well; and another in deed, to make them finde that they are their foes, and as much as they are able, worke them woe. So dealt *Achitophel* with *David*, and *Iudas* with *Chriſt*, according as the one is complained of, and the other foretelde of, in the *Pſalmes*: *The wordes of his mouth were ſofter then butter, yet warre was in his heart: his wordes were more gentle then Oyle, yet they were ſwords.* And adde hereunto, that many times by ſociety and conference with them whom they will afterwards betray, they know their minds, they haue fiſhed out their purpoſes, they are acquainted with their faults, they haue matter from their wordes, or actions, to worke vpon.

Pſal. 55. 21.

Inſtruction not to giue encouragement to ſuch manner of men, to frequent eyther our houſes, or company; they will ſoone be diſcrid and found out of any that is wiſe, and not willing to be illuſed: and if he uſe to conuerſe with thoſe that deale plainly, and faithfully with him. We ſhut our doores, and fence our ſelues againſt theecues which will riſſe our houſes, and take away our gold, ſiluer, or other goods which haue beene bequeathed to vs by men, or our owne handes haue gotten, and ſhall we open them, and expoſe our ſelues to more perilous robbers which will ranſacke our hearts, and to their vttermoſt power, bereaue vs of our humility, and modeſty, and other good graces which the Lord hath beſtowed vpon vs. Ob. But theſe that commit ſuch burglaries draw weapons vpon vs, and wil not ſpare to ſhed our blood. Anſw. Thoſe that praetiſe ſuch flatteries, come vpon

Vſe.

pon

pon vs with more dangerous weapons, and will not spare with their keene tongues to bring our names into infamy, and to wound our consciences, which ought to be much more deare vnto vs, then eyther money, or our heart blood. But hee that would not be torne with the tallants, and preyed vpon with the beakes of flatterers, must be carefull that he make not himselfe a carion by ambition; for euery proude man is willing to heare himselfe praised, and then flatterers must needes be the welcomest guests to his table, and he shall be the sweetest morsell for their teeth.

Reproofe of their folly, which contrary to this wise lesson of the holy Ghost, delight in none but such as will fawne vpon them, and claw them, they are so troubled with the itch of vaine-glory. Yet their folly were the lesse (though it be too too great) if they would be satisfied with priuate clauy-backes, but they must haue approbation in their sinfull courses, by the Ministers of the word; they would haue the Preachers in their Sermons, speaking in the name of the Lord, to iustifie their voluptuousnesse, pride, cruelty, worldlines, and other grosse vices, or at least to winke at them, and say nothing against them. He is not a good Cooke to dresse meate for their soules which will not powder it with poyson: neyther is he a Physition for their turnes, which will not like *Achabs* false Prophets, prescribe to them that which they prescribe to him, and tell them that it is a duety meete to be done, whatsoeuer of themselves they are desirous to doe. Of these there were many in *Esays* time, and against them he maketh this complaint: *It is a rebellious people, lying children, and children that would not heare the law of the Lord; which say vnto the Seers, see not: Prophecy not vnto vs right things; but speake flattering things vnto vs: Prophecy errors.*

Verse 20. *He that curseth his father or his mother, shall haue his light put in extreame darkenesse.*

HE that curseth his father or mother,] which vttereth imprecations, rayling and reuiling speeches, scoffes and iests, or any manner of dispitfull wordes against both his parents, or eyther

2.
mish.
2. 11.
30. 10.
Ej43c. 3. 10.

ther of them, to their face, or behinde their backes, or after what sort soeuer he declareth by his words the bitterness of his heart, and to bring them to contempt, and to professe how lightly and basely he esteemeth of them, *shall haue his light put out in extreame darkenesse*, all his prosperity, which in the Scripture is often compared to light, shall be turned into woe and miserie, which is vsually tearmed by the name of darkenesse. And this he sheweth shall not be ordinary, and such an affliction as common faults are corrected withall, but exceeding grieuous and fearefull, as appeareth by the Epithete *extreame*, or as it is in the Hebrew text, the blacknes of darknes.

¶ Rebellious children, and such as vilifie their parents are subiect to some notable mischiefe and punishment.

DoA.

Fear, shame, torment, death, and destruction continually pursue them, and will at length ouertake and apprehend them, and neuer leaue till they haue haled them into hell, and accompany them there for euer, vnlesse they repent the sooner. These are numbred among the damned crew in the law, against whom the iudgement of God is denounced with the consent and acclamation of the people. *Cursed be he that curseth his father, and his mother: and all the people shall say, Amen.* Deut. 27. 16.

First, such plagues are due vnto them, and iustly deserued, considering the persons whom they dispise, and shew themselves contemptuous against, their father that begate them, their mother that conceyued them, the parties which haue beene causes of their generation, substance, life, and welfare, if they haue any. And who then would not deeme that tongue most worthy of seuerer punishment, and to be cut out of the head? and head, and it, with the whole body and soule to perish together, that spareth not to rate, or reproach them from whom by Gods appointment it had it being, and consequently the habilitie of speaking.

Reas.
1.

Secondly, beside the indignity offered to parents, the greatness of the sinne against God, doth call for such stroakes. For his law is violated, and his commaundement broken, and an heinous offence is committed against him, as our Sauour testifieth in the Gospell, by opposing this practise to his precept, and

2.

Mat. 15. 3, 4.

iustifying the penaltie that is due for the same. *Why* (saith he) *doe ye transgresse the commaundement of God by your tradition? For God hath commaunded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.* If it be a fault for seruants (whose tongues God hath not so strictly bound to the good behauiour) to answer againe to their Governours: if wiues which may be bolder with their husbands, are not yet allowed to be malapert, as *Michol* was with *David*, but must reuerently speake to them, and of them, as was *Saraes* demeanour towards *Abraham*, then it will proue an odious crime, and brutish doggednesse, for children to snarle and barke at, or inueigh against their parents.

3.

Leuit. 20. 9.

Thirdly, the righteousness of God will not suffer them to escape with impunity, but calleth vpon the Magistrate, and requireth him to proceede against them, and doe iustice vpon them, saying, *If there be any that curseth his father, or his mother, he shall die the death: seeing he hath cursed his father and his mother, his blood shall be vpon him.* And though men would seeme more mercifull then he, and iudge it cruelty to execute this sentence so sharply, yet he often compelleth them to it, by putting such vnnaturall malefactors into their hands for other facts, as Rapes, Robberies, Murthers, Treasons, and such like offences, and so they are cut off, as well the one as the other, by the sword of iustice. And albeit they should not this way be brought to their end by a violent death, as it cannot be denied but that many escape eyther those crimes or punishments, yet certainly his own hand will bring them to a miserable death, that they shall die a cursed death, and be swallowed vp of eternall death.

Vse.

Instruction for all children to beware of contumelious speeches, tending to the disgrace of their parents, as of contumacious behauiour otherwise, or of violent actions for the hurt of their persons. That which should affright them from speaking treason against the Prince, namely, the feare of God, and perrill of discovery, and punishment if it be discovered; ought also to withhold men from vttering opprobrious wordes against their fathers and mothers, sithence it proceedeth also from impietie, and iudgements are likewise threatned against it. It is not safe

to

to harbour a disloyall thought against thy Soueraigne, vnder whom thou liuest, nor so much as to whisper any thing to his dishonour: and it is dangerous to conceiue a base opinion of those, out of whose loynes and bowels thou hast descended, or to suffer thy tongue, thine eye, or thy minde to contemne them. He that giueth this admonition, *Curse not the King, no not in thy thought, neyther curse the rich in thy bed chamber: for the Fowles of the heauen shall carry the voyce, and that which hath wings shall declare the matter:* the same is the Authour of this threatening: *The eye that mocketh his father, and despiseth the authority of his mother, the Rauens of the Valley shall picke it out, and the young Eagles shall eate it.* Wouldest thou then haue a bright estate, a comfortable estate, feare parents in thy heart, honour them in thy wordes, obey them in thy deedes, and reuerence them in thy gestures. If thou hast failed in former times, amend, and reforme it now, and henceforwards: and if they be gone, that thou canst not performe these duties vnto them, be humbled before God, and repent whiles yet thy light burneth, that thou mayest preuent, and stay that hideous darkenesse of terrour and plagues, which otherwise will ouerwhelme thee. And Parents are likewise to be exhorted; so to looke to their owne waies, and so to educate and traine vp their children, that they may minister help and not be an hinderance vnto them for the ordering of their hearts, lippes, and actions. And therefore by conuersation it concerneth them to be their patternes and precedents, and by their gouernment to be their guides and directions, neyther vsing rigour, as if they were Tyrants ouer them; nor too much remifnesse, as though they were but equals and fellowes with them. S. Paul giueth a precept to *Fathers, that they prouoke not their children to anger lest they should be discouraged,* dooth not meane that they should suffer them to liue without all controlment, and be altogether regardlesse of them. Neither is it enough for fathers and mothers to take authority ouer their sonnes and daughters, vnlesse there be also concord, peace, and good agreement betweene themselves. For there will be partaking, if they growe to diuision, and they that are on the mothers side, must maintaine her cause by impugning the father:

Ecc1.10.10.

Proverb.30.17.

col.3.21.

and they that take the Fathers part, must iustifie his dealing by dispraising the Mother; and it will be very difficult to cleaue to them both, or speake well of them both, when there is nothing but ciuill warre in the family.

Verf. 21. *An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.*

AN heritage,] Lands, goodes, money, offices, or promotions, and the like; is hastily gotten at the beginning, is of many wicked men quickly atchieued by euil meanes, but the end thereof shall not be blessed, the issue of it shall be unhappy and cursed, partly in this respect that it is a snare to their soules, and stoppeth their way from eternall life, and partly in this, that it is like to be as badly spent as it was ill gotten, and he that rose vp to wealth so sodainly, may as sodainly, or by leaseure fall into want, as it is said, that a man with a wicked eye hasteth to riches, and knoweth not that poverty shall come upon him. And the thoughts of the diligent doe surely bring abundance: but whosoener is hasty, cometh surely to poverty, & partly in this that it bringeth them many perturbations and troubles whiles they retaine it. See Chap. 10. v. 22. and 13. 17.

Prover. 28. v. 22:

Prover. 21. v. 5.

Verf. 22. *Say not, I will recompence euill, waite on the Lord, and he will saue thee.*

SAy not, I will recompence euill,] Be so farre from reuenging thy selfe in deede, for iniuries done vnto thee, as not in wordes to threaten, or in minde to purpose any vengeance. But waite on the Lord, commend thy cause vnto him, and stay his leasure till he deliuer thee, and he will saue thee, he saith not, he will reuenge thee, and plague them, though he will doe so, vnlesse our aduersaries repent, yet he would not haue vs so much to thinke of, or desire that, as to put our trust in him, referring our selues wholly to that which seemeth him good to doe; without desiring hurt to them which doe vs hurt: defence and satisfaction to our selues is that which we must seeke for, and pray (as our

Matth. 5. v. 44.

Sauour

Sauour both did, and taught) that our enemies may rather be pardoned then punished. Now these wordes are added to the former, both as a reason thereof, and an answer to an obiection that might be vrged, or at least conceiued against the Precept in the first clause: If I reuenge not wronges, I shall be vndone with wronges, euery man will boldly treade vpon me. Nay, saith he, there is no such perill, the Lord will take the cause into his hand, and helpe thee, and though it be not so apparant at first, yet thou shalt perceiue it at last that he is thy protectour, it being his office to defend the innocent, and oppressed. And whereas it is said that he will saue such as waite vpon him, it is not so to be vnderstood, that he will alwaies deliuer them that are wronged from their present molestations and troubles, that the aduersary shall be compelled to surcease his practises: for many are vexed and pursued as long as they liue, and yet depend vpon God with faith and patience: but though they continue in afflictions till their death, yet herein they finde him true of his promise that he maketh them ouer-come their enemies, and aduersities, and are victorious by faith and patience, and thereby obtaine eternall saluation, to the which the children of God ought principally to aspire.

¶ All kinde of reuenge is vnlawfull for Christians.

Doct.

1.

The law, and the Gospell, *Moses*, *Christ*, and the Apostles consent together in the forbidding of it, and in many places prohibit it. As in *Leuiticus*, *Thou shalt not auenge, nor be minded of wrong against the children of thy people, but shalt loue thy neighbour as thy selfe*. So in *Matthew*, *I see haue heard that it hath bene said, an eye for an eye, and a tooth for a tooth, but I say vnto you, resist not euill, but whosoever shall smite thee on the right cheeke, turne to him the other also, &c.* that is, rather vndergoe a second iniury then with a reuenging hand requite the first. And this is the sense of that place, which at the first sight seemeth otherwise: for the Lord would not haue vs when we haue sustayned any wrong, to pull an other vpon our selues, sithence it is a sinne not to take heede of an iniury fore-seene, when it may be preuented.

Leuit. 19. v. 18.

Matth. 5. 38 39.

¶ *Christ* himselfe, and after him *Paul*, when they were strooken vpon one cheeke, did not turne the other, but did greatly single

Rom. 13. 17. 19.

fault with, and complaine of the violence that was offered vnto them. So in the Epistle to the Romans, *Recompence to no man euill for euill. Dearely beloved, auenge not your selues, but giue place: for it is written, Vengeance is mine, I will repay, saith the Lord.*

Reas.

1.

First, it is an vsurpation of Gods office, as the Text last alleaged doth testifie, and an intrusion into his place: the trespasses against men are sinnes against him, and he is most offended thereby: he alone knoweth the greatnesse of the injury, as beholding all the circumstances, and piercing into the most hidden and secret thoughts of the hart, that he may render them a proportionable recompence: and he only hath an absolute power to reuenge in such manner and measure, as he shall know to be right and expedient, and therefore he hath reserued that as a prerogatiue peculiar to himselfe. So that he which will vndertake to be a reuenger, doth take vpon him to be a God, and attempteth to thrust the Lord out of his Imperiall Throne.

2.

Secondly, it is a wrong to the party on whome it is executed; for albeit a wrong doer deserue iustly iudgments at Gods hand, yet there is no commission giuen to them that be wronged to take reuenge vpon him with their owne handes. The Magistrate indeede is the Minister and Substitute of the Lord, appointed to inflict punishment in his name, vpon vnrighteous persons: and for this purpose is armed with strength and authority, that with a stayed minde he should consider the qualitie of their offences, and without any troublous passion repress the boldnes of those which are hurtfull one to an other.

3.

It is pernicious to the reuenger himselfe, who receiueth much more harme thereby, then he can possibly doe to his aduersary: for he is sure to hurt his owne soule, and to wound himselfe inwardly, whereas all that he can doe against the other, is but vpon his body, or estate, or that which tendeth to some inconuenience outwardly: and often it commeth to passe, that euen that way also, himselfe hath the worst, and increaseth the hurt which he formerly receiued. Sometimes not bearing wordes, he is driuen to sustaine both blowes and woundes: sometimes not sitting downe by a smaller losse, he is compelled to depart vpon greater summes: sometimes not putting vp a little disgrace, he is made

made to take a shamefull foyle.

Instruction to beare injuries patiently, and according as our Text in hand doth both counsaile, and command vs, to commit our causes to him that iudgeth righteously, and will not permit any of his to be endamaged by their confidence reposed in him: he will surely heare them, and helpe them, and recompence all their sufferings with comfort and blessings. Thus doing, a man shall make his cause, and not marre it: he shall get the advantage of his enemy, and not lose it: *David* knew this to be the safest way for his preservation, and therefore accordingly followed it.

Vse.
1.

They that seeke after my life, saith he, lay snares, and they that goe about to doe me euill, talke wicked thinges, and imagine deceit continually. But I as a deafe man heard not: and am as a dumbe man which openeth not his mouth. Thus am I as a man that heareth not, and in whose mouth there are no reprooves. For on thee, O Lord, doe I waite; thou wilt heare me, my Lord; my God. And our Sauour Iesus Christ did not only praefise the same, as the best remedy against his owne persecutions, and troubles, but as S. Peter witnesseth, Left us an example also that we should follow his steppes. Who when he was reniled, reniled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously. Psal. 38. 12. 13. 1 Pet. 2. 21. 23.

2.

Reproofe of fierce men, which haue impotent affections, though they thinke them manly: that are not able to put vp the least offence that is, or seemeth to be offered vnto them, no not an vnkinde word, no not a word that soundeth not to their liking, how friendly so euer it be meant. For whence doth this proceede but from weakenesse, as all passion and distemper is the imbecillity and feebleness of the hart? But with these Duells, challengers, and quartellers it is valour, fortitude, and magnanimity: it is their boldnesse to be vnnatural to shedde the blood of their brother, and diuers times of their dearest friend and companion: it is their boldnesse to deface the Image of God, and contemptuously to transgresse his law: it is their boldnesse to hazard their owne states, and families, so many of them as haue any, and to fall into the hand of the Magistrate: it is their boldnesse

boldnesse desperately to expose themselves to the manifest perill of their lives, to the wrath of God, to the torments of hell, and to eternall damnation: this is their boldnesse, and this is the Devils hardnesse, who is their Captayne and leader, but neither for his honour, nor theirs. And this serueth also for the reprehension and terrour of other sortes of reuengers, and such as doe it by rayling, reuiling, clamours, false accusations, threatnings, cursings, or any kinde of malicious speeches: and of them in like manner whose harts are inbittered, and with much mischief, though they be silent through feare, and say but a little: for God doth hate such as haue bloody mouthes, and bloody harts, as wel as those which haue bloody hands.

Verf. 27. *Diuers waights are abomination to the Lord, and deceitfull balances are not good.*

D*iuers Waights are abomination to the Lord,*] The Lord doeth hate the sinne which is committed by making of greater and smaller Waights and Measures, whereby men are defrauded of their right, and as he detesteth the sinne, so will he plague the sinner, and make him taste of his displeasure, *And deceitfull Balances are not good.* Balances by which men vse to deceiue, as being too little, or too great, or any way fraudulent, *Are not good;* neither be they allowed as lawfull and warrantable, but condemned as vniust and sinfull, neither bring they any profit to those that vse them, though for a time they seeme gainefull vnto them, but turne to their hurt and detrimēt, as at last they shall find in their Estates, or Consciences. See Chapter 11. verse 1.

Verf. 24. *The steppes of man are of the Lord: And what doth a man vnderstand of his way?*

T*He steppes of man are of the Lord,*] The Lord by his providence hath the appointment of the cogitations, purposes, actions, and speeches of all men, together with the successes, and euents of all that they deale in, their goings out, their com-
mings

mings in, their mouings, and sturrings are not by their owne strength, but by the power and wil of the Almighty: a child that cannot goe alone, but is borne in armes, hath not so much assistance from the Nurce or keeper, to vphold him, or to teach him how to goe, or set his foote forwards, as the wisest, or strongest receiueth from God. And after a speciall manner by his grace and spirit, he directeth and guideth the harts and wayes of his people for his owne seruices, and their saluation. *And what doth a man understand of his way?* Who hath wisdom and knowledge of himselfe rightly to order his affaires, and to discern the effects and issues of that which he taketh in hand, and to fore-see the things which shall befall him?

¶ God hath a prouident hand in the disposing of all mens waies.

Doct.

Albeit many refuse to obey his commandement, yet they cannot chuse but doe that which he willēth, being constrained thereto by the force of his power, though not perswaded by the authority of his word. *Jeremy* was well assured of this, and therefore both speaketh it confidently to the Lord himselfe, who knoweth and teacheth the certainty thereof, and writeth the same for the vse of his people, that they might receiue instruction and consolation thereby. *O Lord, saith he, I know that the way of man is not in himselfe, neither is it in man to walke or to direct his steppes.*

Ier. 10. vers. 23.

Is not this euident in the restraint of the cruell, whose purposes and power seeme to conspire together against the innocent, the one in the sight of sense, being matchable with the other, and yet they can effect nothing that may annoy or hurt them. *Esaū* in his owne quarrell minded to haue done much against *Iacob*, and *Balaam* for hire to haue spoken much against *Israel*, and yet nothing was done or said by either of them, but that which was for the comfort of the parties against whom they practised. And whence but from this commeth it, that malicious men are made benefactors to their enemies, and those whome they hate. As *Pharao* detesting the Hebrewes, to traine vp *Moses* an *Hebrew* and by whome the *Hebrewes* were to haue deliuerance: the *Egyptians* retayning the *Israelites* to be enriched by their labours, to giue away their goodes for the enriching

riching of the *Israelites*: *Haman* (enuying that meane office of a porter which *Mordecai* had, that he should so much as sit at the Kings gate, yea maligning his life, and grieuing that he had any being among men, so long, as till that dismall day, when he expected that at the furthest both he, and all the other *Jewes* should be slaine) to be a director, and to giue aduise how *Mordecai* should be dignified, how the Kings fauour to him should be published in the Citty, and that in most solemne manner, and with his greatest honour? See Chap. 16. vers. 9.

Verf. 25. *It is a snare for a man to denour that which is sanctified, and after the vowe to call backe.*

I*t is a snare for a man,*] This sacriledge described in the words following, is passing dangerous, tending to the destruction of the party committing it, as the foode vnder the net, or within the compasse of the grinne, doth to the slaughter of the Birdes, and the baite vpon the hooke to the death of the Fish, *to denour that which is sanctified*, to peruert those things which are by Gods ordinance appointed for his seruices, from the right vse of them, to his owne priuate gaine, and commodity. When this Scripture was written, diuers things were vnlawfull for any to eate, but for the Priestles and Leuites only, vnlesse it were in case of necessity, as the shew bread, and sundry oblations in the Temple, and tithes, and first fruits of trees, &c. Now he alludeth thereunto, and comprehendeth vnder these all other things of like vse, and destinated to the same maine end, to serue for his worship. And it is not only sinnefull and perilous to robbe God of those things which himselfe doth challenge, or his seruants haue dedicated to him, but to detaine, or seeke to recouer againe that which our selues haue voluntarily couenanted with our lips, or harts to giue vnto him, or to any good vses. And therefore he saith, *after the vowe to call backe*, either to wish the vow vnmade, or to with-hold the thing which in hart hath beene vowed, or in speech promised to him.

Deut. 23. v. 21.

This God forbiddeth in his law, where he saith: *If thou hast vowed a vow vnto the Lord, deferre nat to pay it: for the Lord thy God*

God will require it of thee, and it will be a ſinne in thee; but if thou abſtaineſt from vowing, it ſhall not be a ſinne.

¶ Sacrilegious perſons cannot long proſper.

They may thrive apace, and enrich themſelves at firſt, as other ſinners doe by committing of other ſinnes, but as all iniquity will bring miſery at the laſt, ſo will this in a ſpeciall manner, and that to many with great ſpeede. *Achan* had the gold and ſilver which ſhould haue beene deliuered to the Lordes treaſury, but he could not hold it: he got it, but could not keepe it: but loſt thereby his owne goodes, and ouer-turned his family, and forfeited his life. Doct.

Ananias and *Saphyra* kept backe but a part of that money Act. 5. which of their owne accord, without compulſion or intreaty, they profeſſed to beſtow entirely vpon the Church, and for that, and their lyes wherewith they would haue couered it, we all know what a grieuous ſtroke of death came vpon them.

First, it is an vnworthy thing, and an heynous offence to take away ought, or with-hold any thing from him, to the hinderance of his worſhippe, which giueth vs our ſelues, and all that wee haue; which made vs, and keepeth vs, and feedeth vs: which beſtoweth on vs life, lining, earth, heauen, *Chriſt*, ſaluation, and whatſoeuer may make vs happy. Reaſ. 1.

Secondly, this fearefull impiety is purſued with an horrible curſe, and all they are ſubiect to the one, that fall into the other, how many, or great ſoeuer they be; *Ye are curſed with a curſe*, ſaith the Lord by *Malacky*: *for ye haue ſpoiled me, euen this whole nation.* 2.

Terrour for them that maintaine their owne eſtates, by that which was allotted for the maintenance of the Miniſtery, and cauſe a number of ſoules to ſtarue, through want of ſpirituall foode, that their owne bellies may be pamperd with corporall food: and the Lord ſhall be defrauded of his ſeruice, rather then they will part with the prey which they haue gotten. And in the ſame ranke are they, and ſubiect to the like danger, which doe not openly with a ſtrong hand, but ſecretly with a falſe hand becauſe the ſeruants of God that labour in the worke of his Miniſtery, for the ſaluation of his people, of their wages: Uſe.

Iam. 5. 4.

which vse to pay some for all, a little for much, scarce the one halfe for the whole, or the worst for the best, or by one meanes or other, beguile them. If it be a crying sinne (as by S. James his testimony it is) to defeat mens hirelings of their pay, which haue reaped their fields, and holpen to inne their corne, which serueth onely for the nourishment of the body, how can the spoile of Gods haruest-men be silent, and not crie alonde for vengeance, when they that labour about the foode of his peoples soules be deprived of their stipend? And how much better is the behauour or estate of those which conuert to their owne purses, or vses, such money or lands, as haue beene bequeathed towards the reliefe of the poore, or for maintenance and repaire of Churches, which are places most commodious for the assembly of congregations to the worship of God? Let all these be thinke themselues that they are in a snare, though yet they feele not themselues intangled: full little know they how soone the cusse may worke their ruine.

2.

Leuit. 5. 15. 16.

Instruction to such as haue offended, to stay the plague whereunto they are liable, by speedy repentance and amendement. And that is both to acknowledge their faults vnto the Lord, and so farre as they can to make satisfaction for the wrongs which they haue done. Thus much, with an ouer plus also, dooth God require in his law, euen of such as vnknowingly, haue so offended, saying, If any person transgresse and sinne *through ignorance*, by *taking away things consecrated to the Lord*, he shall then bring for his trespass offering vnto the Lord a *Ram without blemish out of the flock, with two sheckels of silver, by thy estimation after the sheckel of the Sanctuary*, for a trespass offering. So he shal restore that wherein he hath offended in taking away of the holy things, & shal put the *fift part more thereto*, &c. And let Sabbath breakers also be admonished to reforme their waies, though we declared not their perill before: for they deuoure that which is sanctified: they abuse consecrated time (which God hath set apart from common vses for his owne worship) to the fulfilling of their lusts, in seruing of their carnall pleasures or profites. Finally it concerneth euery man to be wary that he grow not weary of well doing, as to recall, or neglect, or grudgingly to performe his promise made for

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contribution for me rciful, or religious vses, when his hability serueth to fulfill them. His word passed to man for such purposes is after a sort in the nature of a vow made to God, who will require the performance of it: and it had beene safer for them not to haue spoken, then not to be as good as their word: and not to haue begunne at all, rather then to leaue off with offence. The admonition giuen by *Ecclesiastes* is to be receiued as not altogether impertinent to this point, especially in regard of the reason and equity of it. *When thou hast vowed a vow to God saith he, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed. It is better that thou shouldest not vow, then that thou shouldest vow, and not pay it.* *Eccles. 5. 3, 4.*

Verse 26. *A wise King scattereth the wicked, and turneth the Wheele ouer them.*

A Prudent Gouvernour is in this sentence compared to a skillfull Husbandman: for as the Husbandman winnoweth or fanneth the corne, to the end the chaffe may be seuered from the pure graine: so a *Wise King*, or godly Magistrate scattereth the wicked, breaketh the knot of drunkards, gamesters, theeuers, robbers, seditious persons, and other malefactors, and turneth the Wheele ouer them, inflicteth sharpe punishments vpon them, as they vsed in those countries to beate out the hard corne with a Cart wheele, as may appeare by the testimony of the Prophet *Isaiah*, who resembling the Lords moderate and wise proceedings to that course which the Thresher taketh in dealing with his corne, saith: *Fitches are not threshed with an iron instrument, neyther shall a Cart wheele be turned about vpon the cummin; but the Fitches are beaten out with a staffe, and cummin with a rodde. Bread corne when it is threshed, he doth not alwaies thresh, neyther doth the Wheele of his Cart still make a noyse, neither will he breake it with the teeth thereof.* *Isa. 28. 27, 28.*

¶ It is no cruelty for the Magistrate sharpely to punish lewd and disordered persons.

It is the worke of a *wise King* so to doe, and commended as a fruite of his wisdom. Gods word requireth it, and the best

Doct.

Psal. 101. 8.

2. Sam. 1. 16.

2. Sam. 4.

Reas.

1.

Princes haue laudably practised it: yea they knew it to be so necessary a duty, that some of them before they came to their Crowne, haue after a sort vowed to performe it, as *Dauid* for example, when he said, *Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the Cite of the Lord.* But who was so handled by him? Vpon whom did he execute such a punishment? First, vpon the Messenger that brought him newes of *Sauls* death (which might haue seemed very acceptable to him) for that he confessed himselfe to haue a hand in the killing of him: and afterwards vpon *Baanah* and *Rechab*, who brought him newes of the death of *Ishbosheth*, whom they had murdered: now euery one of these thought to gratifie him, and expected a reward from him, for certifying him that his enemies were slaine, and the Kingdome was come into his hands, and therefore he that would not spare them, in all likelihood would be as seuer against others that were as bad as they.

First, the Lord the righteous Iudge of all the world, by his most righteous law commaundeth that sinfull men should be sharply punished, and appointeth death for murders, adulteries, rapes, execrable blasphemies, contempt of Gouvernours, and many other transgressions. Now if it be cruelty for his Ministers of iustice to execute it, how shall he not be cruell that doth ioyn them to doe it? And is it possible for the fountaine of mercy and iustice, who is also iustice and mercy it selfe to be come mercilesse, vniust and cruell?

2.

Secondly, due and well seasoned seuerity towards grosse and open offenders, is vsfull and profitable in sundry respects: it may be a medicine for the curing of the harts of the parties delinquent, to helpe them to humiliation and repentance: it may be a terroure to others which know their offences, and behold of heare of their punishment, to preserue, or reclaime them from the like dissolute behauiour: and it will be a meanes to cleare the Magistrate by whome they are corrected, and the Country or place wherein they are smitten, from the guiltinesse of their enormous facts. And for this cause contemptuous and refractory persons, such as despise the authority of those whome God hath

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invested with his authority, are by the sentence of the Lord himselfe condemned to death. *That man that will doe presumptuously, not hearkening to the Priest: (that standeth before the Lord thy God to minister there) on him shall Iudge: that man shall dye, and thou shalt take away his strength from him: so all the people shall feare, and feare, and doe so more presumptuously.* Deut. 17. 12. 13.

Reproofe of them which either hinder the proceeding of iustice and iudgement against malefactours, though desperately notorious, or else exclaime when it is duly executed. They will labour with the Magistrate to keepe his sword of authority sheathed, especially that gracelesse wretches be not cut off by it, or else they will draw out their swordes of malice, their false and clamorous tongues, and strike at him therewith. As whom will they spare, which feare not to charge the Kinges Maiesty with tyrannie against those, who traiterously haue sought his destruction with the utter subuersion of his estate, family, and Kingdome, notwithstanding his lenity, and mildnesse towards them? And what be the arguments which are commonly vsed for the impunity of such as haue made themselves men of death, and forfeited their liues into the handes of the ruler? It is pittie he should suffer, he is a proper man, a personable man: he hath a good wit, or is of good parentage: one may sooner call away a man then make a man: it is extreame dealing to vrge the rigour of the law, and to deprive a man of his life. But is it not pittie that proper men should spoile profitable men? that such as are witty, or of good parentage should be spared to robbe or kill those that are honest, and haue good graces? The taking away of bloody men by iustice, is not the casting away of a man, but the preferuation of man-kinde: neither is it from the rigour of Gods law, or mans, but from the equity and true meaning of both.

Secondly, and therefore also it serueth for the encouragement of Princes and good Iudges, and other righteous Magistrates to harden themselves, and not to be troubled at libels, or murmurings, or any seditious inuectiues that are made against them, by word, or writing for this cause: for he that doth commend them, will likewise defend them: and he that saith, they be wise will

Vse.
1.

2.

will make them appeare to bee so, by the good effect of their wise dealing. He will vndertake the protection of their persons, of their estates, and of their honours, whatsoeuer is plotted, attempted, or divulged against them; if they will be faithfull in his seruice (whereof this is not the least part) to fanne the chaffe from his Corne, and weede the nettles out of his Garden, and free his flocke from hurtfull Wolves and Foxes.

Verse. 27. *The light of the Lord is the breath of man, and searcheth all the bowels of the belly.*

Heb. 4. 24.

THe light of the Lord,] that grace which out of his loue, he worketh by his word, & infuseth by his spirit, *is the breath of man*, the very life and felicity of a Godly man, *and searcheth all the bowels of the belly*; findeth out most deepe and secret things: it causeth him to know the hidden counsells of God, and the state of his owne soule; for as *the word is a discerner of the thoughts, and intents of the heart*, so it informeth the man in whom it dwelleth with the Nature and qualitie of the same, that he may iudge himselfe with righteous iudgement, discouering his corruptions to be corruptions, and his graces to be graces, that he shall neither approoue of the one sort as if they were vertues, nor condemne the other for illusions: or at least (though sometimes Gods children in temptations do faile on both sides) yet they be easily reduced from their error by the ministry of the word, or by wholesome conference with Godly Christians: whereas the hearts of the wicked wanting this light, are like darke Chambers locked vp from themselves, that they could neuer looke into them (for the word which wee translate bowells, doeth signifie Chambers) and they doe with no more sound vnderstanding apprehend, either the misteries of saluation, or the constitution of their owne souls, then with their bodily eye they can see what is in their intrailles and belly.

Dott.
1.

¶ That onely is to be esteemed a life which is sanctified with grace. A man may eate, and drinke, and walke, and sleepe, and speake, and haue the vse of all his senses, and yet be all this while a dead corpes, through the want of Gods holy spirit, Saint *Paul* giueth

giueth that testimony of voluptuous persons, who make shewe to be aliuē, and aliuē like, and of all others seeme most to inioy the benefite of life: and that which by occasion is spoken of one sexe, is true of both when he saith, *She that liueth in pleasure is dead while she liueth*, And what on the contrary side hath hee to say for that *light of God*, that quickning grace which is in the regenerate? *Thus I liue, yet not I now but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the Son of God, who hath loued me, and giuen himselfe for me.* 1. Tim. 3. 6. Gal. 2. 20.

First, sinne where it hath dominion, doth slay the soule, and bringeth it not onely into the subiection, but also the possession of death, though the torment of it be referred for the world to come, for whosoever shall be condemned before the iudgement seate of *Christ*, was condemnable and receiued sentence of condemnation by the word of God, before his departure hence, and here is the execution of the first death, and there of the second: The curse taketh hold and killeth, so soone as the transgression is committed, as was the case of our first parents, whom God threatened that *they should die in the day that they eate of the forbidden fruit*: and so they did: for although the soule was not then taken away, nor deprivied of the naturall faculties, yet was it so deformed, and the naturall powers of it so corrupted, as that they were both dead persons, til the Lord by the promise of *Christ*, the seede of the woman, restored them.

Reas.

I.

Gen. 2. 17.

Secondly, where God sheweth his loue, and bestoweth his spirit, there he quickneth their soules, and giueth them a part in the first resurrection: hee illuminateth their mindes, hee gouerneth their wills, he sanctifieth their affections, he directeth their deedes, he guideth their wordes, he frameth all the good motions of the inward man, and the Christian conuersation of the outward man: so that for their present helpe and comfort, and their future hope and happinesse, he is all in all vnto them.

Instruction aboue, all thinges to seeke it, because it is better then all thinges, and without which our breath, and very soules were not onely nothing worth, but accursed, and miserable, and a thousand times worse then nothing.

Vse.

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Consolation to euery one that hath obtained it, whatsoeuer his estate, and condition bee otherwise: for hee may truly say with that Prophet, *Thy louing kindnesse is better then life, that my lips may praise thee*, When the natural life is afflicted, this is cheerefull, and will reuiue it with comfort: when the naturall breath is indangered, this is safe, and will also be a defence for that: when the naturall breath is departed, this still remaineth, and in time will attaine the restitution of that againe.

Psal. 63. 3.

Doct.

2.

¶ Where God worketh grace, he also giueth knowledge and vnderstanding.

His spirit is not pleased to dwell in a darke habitation, such a roome is fit for Satan, the deuill is the Prince of darkenesse: but the Lord doth euer kindle a light in the soules of those whom he doth inhabite, that they shall see his presence, and know his wil, and be made acquainted with his heavenly counsells. The certainty hereof is grounded vpon his owne owne testimony in the Psalme, where he saith, *The secret of the Lord is reueiled to them that feare him: and it is his covenant to giue them vnderstanding.* and vpon his promise in the Prophet: *I will put my law in their inward parts, and write it in their hearts: and they shall all know me from the least of them to the greatest of them.* saith the Lord, and vpon the large accomplishment thereof in the new testament, as as Saint Paule Witnesseth: *The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him. But God hath reueiled them to vs by his spirit: for the spirit searcheth all things, yea, the deepe things of God.*

Psal. 25. 14.

Ier. 31. 33. 34.

I. Cor. 2. 9. 10.

Reas.

1.

First, thereby he declareth his loue and goodnesse, which hee would haue euery one of his to be assured of, that they may haue their reioycing in him, and be the more thankfull to him: which caused the Apostle to pray so ardently for the Ephesians, that they may be able to comprehend with all Saints what is the breadth, and length, and depth, and height: and to know the loue of Christ, which passeth knowledge, that they might be filled with all fulnesse of God.

Eph. 3. 18. 19.

2.

Secondly, without this no man can performe any good duty to God

God in due manner, so well as our seruants can doe our most difficult workes, in the darkeſt nights, without any light: and therefore if we at our charges allowe Candle to them that belong to vs, for meere trifles in compariſon of his waighty ſer- uices, will not he make his Sunne to ſhine vpon thoſe that la- bour for his glory, ſithence it is ſo eaſie for him to cauſe it, with- out expenſes?

Thirdly, the way wherein hee hath appointed his people to walke towards eternal bleſſedneſſe, is ſo intricate and hard to be found and kept, that no man can poſſibly attaine to it, or proceed in it, vnleſſe his word be their lanthorne, and his ſpirit their lea- der? See Chap. 9. verſe. 10.

3.

Verſe. 28 *Mercy and truth preſerue the King: for his throne ſhall bee eſtabliſhed with mercy.*

Mercy pittie and compaſſion towards ſuch as are oppreſſed, and mildeneſſe and lenity towards penitent offenders, and benignity and kindnes, ſo far as opportunity ſerueth to ſhew the ſame, towards all loyall ſubiectes: and truth, adminiſtration of Juſtice, whereby every one hath his due: good men, incourage- ment: euill men, correction: and all men the inioymment of thoſe things which are their own, and by right appertaine vnto them: *preſerue the King*, procure the ſafety of perſon, ſtate, and honour, both of Kings, and all other great perſonages in authority: *for his throne*, his kingly dignity and power, whereof the throne is a ſigne and representation, *ſhall bee eſtabliſhed*, made the more ſure; and continued the longer to himſelfe or his poſterity, *by mercy*, associated with trueth and righteouſneſſe: for as here he expreſſeth that, and intendeth the other, ſo elſewhere hee ex- preſſeth the other, and that is intended, as Chap. 16. v. 12. *It is an abomination for Kings to committe wickedneſſe: for the throne is eſtabliſhed by iuſtice.*

¶ The beſt way for Princes to confirme and ſtrengthen them- ſelues, is to be good to their ſubiectes.

Doct.

This did *Dauid* forethink of, when he knew that he ſhould

be King, before he possessed the scepter of the Kingdome: and therefore doth couenant with God, and conclude with his owne heart, that when he should sit vpon the throne, he would gouerne his people in such vprightnesse, as he, and his might fitte a long time vpon it: and this profession he maketh heereof: *I will sing mercy and iudgement: vnto thee O Lord will I sing.* And there is another sentence of this booke, that consenteth with this in sense directly, and with no great difference of wordes, which manifestly confirmeth the point in hand: *A King that iudgeth the poore in truth, his throne shall be established for ever.*

Psal. 101. 1

Prov. 29. 14.

Reas.

1.

First, God exalteth, and depresseth, he setteth vp, and plucketh downe, he maketh men to stand fast, or to fall from their places, according to his owne will: and are not righteous rulers then sure of best protection, who do him best seruice, and most please him in their gouernment?

2.

Secondly, no might, or munition, no Warlike skill, or armes, or whatsoeuer else may seeme defensue, are of such force for the safeguard of any potentate, as are the hearty and feruent prayers of the faithfull: and what vpright and mercifull gouernour is not euery where continually inuironed with them?

3.

Thirdly, the Lord out of his goodnes, in loue to his people, wil vphold and defend a worthy ruler, as he that is prouident for his flocke, will keepe and maintaine a skilfull and faithfull sheepeheard. See other proofes, reasons and the vses, in the sixteenth Chapter. v. 12.

Verse. 29. *The glory of young men is their strength, and the honour of the aged is the grayhead.*

T*He glory of the young is their strength,*] It is an ornament vnto them, and praise for them to be strong, valiant, and full of agility and courage, if they vse these gifes wel, and exercise them profitably in their callings, and for the good of the common wealth wherein they liue: for otherwise, if they bee boisterous, violent, and giuen to fighting and quarrelling, especially, if they embolden themselves therewith, to robberies, or such like villanies,

lanies, they are no more commendable in them, then is the strength of great Beares, or other wilde beasts which are noysome and hurtfull: *Goliath*, and *Og*, and the *Anakkims*, and other Gyants were tall men, yea huge and strong, and yet are neither praise worthy, nor praised: *and the honour of the aged is the grayhead*, the white haire which publish their aunciency, and the multitude of yeares which they haue liued, doe bring credite and reuerence vnto them, so that they be garnished with grauity, wisdom, and other vertues, as it is sayed, *Old age is a crowne of Glory, when it is found in the way of righteousness.* Chap. 16. v. 31.

¶ God doth adorne men with seuerall giftes according to the diuersity of their conditions.

Doct.

Some are decked with iudgement, and wisdom, some are armed with fortitude and power, some excell in one grace, and some in another. *I haue written vnto you fathers, faiths, Iohn, because ye haue knowne him that is from the beginning. I haue written vnto you young men, because ye are strong, and the word of God abideth in you, and ye haue overcome that wicked one.* And as seuerall ages haue their seuerall ornaments for them: that are Godly, so haue seuerall states: or at least the Lord doth qualifie his people with vertues and graces, such as are fit for their present estates: and therefore Saint *Iames* encourageth the brother of lowe degree to reioyce in that he is exalted: againe him that is rich, in that he is made lowe. That poore Christians shold comfort themselves, in their spirituall promotion, and the wealthy in their gracious humiliation.

1. Iohn. 2. 14.

First, thereby the Lord dooth set forth the riches of his goodnesse and power, who hath such choise of robes in his Wardroppe to cloath his children, and of iewels to adorne them, that he can decke so many, yea all and every one of them, if neede were, with different sorts.

Reas.

1.

Secondly, it is expedient for the common good both of Church and Common-wealth, for the promoting of Christianity, and the preferuation of humane society, that there

2.

Tsal. 18.

should be variety of gifts among men, and some to excell in one kinde, and some in another. It was commodious for Israel that *David* was puissant, warlike, and victorious against his enemies: that God had girded him with strength to battell, and taught his hands to fight: so that he could breake a Bow of Brasse with his armes. And it was a great benefite to them that *Salomon* was wise, wealthy, and peaceable, and freed the land from warres and troubles. *S. Paul* bestowed well neare a whole Chapter in this Argument, to the Corinthians, in declaring, and proouing, and amplifying of the matter. To one (saith he) is giuen the word of Wisedome, to another the wordes of Knowledge, to another the gifts of Healing, to another diuersities of tongues: some are Apostles, some are Prophets, some Teachers, some workers of miracles, some helpers, some Gouernours, &c.

V/c.

Instruction that no man be proude and high minded, for ought that he hath in himselfe, more then his brethren, neyther yet repine, or be discouraged at the gifts of his brethren beyond his owne: for no man excelleth as chiefe and principall in euery faculty, but he that taketh place before all in some things, must be content to giue place, and come behinde many in other things. The eye is honoured with that necessary and noble sense of seeing, and so is the eare with that worthy and needfull sense of hearing, and the nose is preferred before them both, in that profitable and vsfull sense of smelling. And likewise is each member apparelled and decked with such vestures and ornaments as are most seemely for it, and proper vnto it: the hand requireth not shooes, as the foote doth, nor the foot needeth gloues as the hand doth: a garter is vncomely about the necke, and so is a chaine about the legge. If the members then of the naturall body of man be satisfied with those induments, which nature hath allotted vnto them, and doe willingly yeelde to their fellow members, that which belongeth vnto them, and in loue one to another, and for their owne sake, helpe to inuene them with the same, why should the members of the my-

mysticall body of *Christ* be discontented with those indowments, where with grace hath qualified them, or disdain that their fellow brethren should in any respect be made equall or superiour to them, when it is for the publique good of many? Let yong men therefore, how fresh in wit or strength soeuer they be, yet honour, and not despise the ancient, who by long experience and obseruation are of deeper iudgment and better able to giue counsell, though they be weaker in body, and haue defects in their senses: and let the aged giue countenance and good encouragement to them of younger yeares, if they be honest and vertuous, and not scorne them as greene heads, and vnskilfull, if they be ingenuous and teachable: for albeit they haue lesse vnderstanding to speake and giue direction, yet they may haue greater power to practise, and put matters in execution: as the one sort will serue for the eyes and tongues of the Common-wealth, to finde out, and declare what is meete to be done, so will the other for feete and handes to goe to the places whither they shall be sent, and to performe the seruices whereunto they shall be called.

Verse 30. *The blownesse of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.*

THe blownesse of the wound,] sharpe corrections and seuer punishments which are argued by the effects, or signes thereof, *serueth to purge the euill*, is the ordinance of God, together with rebukes and instructions, to draw diuers persons that will not otherwise be reclaimed out of their sinnes, and the stripes within the bowels of the belly, such strokes as pierce inwardly, & make the heart to ake: not that in chastising it is lawfull to strike so hard, or so much, or to use such rods, or scourges as will pierce into the intrailles: for that were to indanger life, and to put to death, but hee sheweth the manner how the euill is cured; where the correction taketh good effect, that it enueth into the inward parts, affecteth

Steth the soule with sorrow and feare, and not onely the body with paine and smarte: that the minde is no lesse touched with it then the flesh. In this sense was the same word vsed in the seuen and twentieth verse, *The light of the Lord searcheth into the bowels, or chambers of the belly.*

Dott.

Seuere corrections are sometimes to be vsed, as good medicines against great sinnes.

Iude 23.

These are to be inflicted by all sorts of Gouvernours, Ecclesiasticall, Ciuill, and Domesticali, but in such different manner, as the diuersity of their places, and callings doth require. Saint Iude doth direct the Church, as to *haue compassion on some*, and winne them with lenity and mildenesse, so to *saue others with feare*, and with her sharpe censures to *plucke them out of the fire*. And in the law, the Magistrate was prescribed, that *if the offender were worthy to bee beaten, hee should cause him to lie down, & to be beaten before his face, according to his trespasse, vnto a certaine number. Fortie stripes he might cause him to haue, but not past.* And as touching parents and such as rule in families, we shall not neede to produce any testimonies, hauing in the former chapters in sundry places met with texts for that purpose.

Deut. 25. 2. 3.

Reas.

I.

First, the Lord hath in his ordinance appointed the same for a helpe and remedy against strong corruptions, & they are as potions, launcing, letting of blood, and cauterizing from him, and therefore they to whom it apperteyneth, are inioyned to exercise them as his hands for those purposes.

2.

1. Cor. 5. 5.

Secondly, he giueth a blessing thereto in due time, for the sauing of the soules, and amendment of the wayes of his Elect people, so censured, or punished: as was to be seene in the incestuous person, vpon whom *S. Paul* required to be layd that fearefull penalty of excommunication, that he should *be deliuered ouer to Sathan*, and excluded out of the Church, vntill he repented. It appeareth that he was wakened thereby, that he was terrified with feare, that he was peared with sorrow: for the Apostle afterwards informeth the *Corinthians*, that *it was sufficient for him that he was rebuked*.

ked of many : So that contrariwise they ought rather to forgive him, and comfort him, least the same should be swallowed up with over-much heavinesse. And for corporall punishment, why may not the Master expect the same blessing vpon it for his servant, and the Magistrate for his subiect, which the Father hath a promise of, for his Sonne, it being annexed to a Precept in this manner : *With-hold not correction from the child : if thou smite him with the rodde he shall not dye. Thou shalt smite him with the rodde, and shalt deliver his soule from hell?* *Prouer. 23. v. 13.*

Thirdly, howsoever the worke of correction be vnpleasant for the present, both for him that is driuen to giue it, and to him that is compelled to beare it, the one doing that which he thinketh to be tedious, and the other suffering that which he feeleth to be painefull, yet in the end they shall both find comfort, if they yeeld obedience to the Lord therein : for as the agent and superiour hath done the duty of loue, and shewed himselfe faithfull, so shall the patient and inferior inioy and acknowledge the benefit of such a kindnesse, and shew himselfe thankfull. Such an happy successe on both sides doth the Prophet *Zachary* speake of, for the reforming of false Prophets, and insufficient Ministers, saying. *When any shall yet prophecy, his Father and Mother that begate him, shall say vnto him, thou shalt not live : for thou prophecyest lyes in the Lord : and his Father and his Mother that begate him, shall thrust him through when he prophecyeth. And in that day shall the Prophets be ashamed every one of his vision, when he hath prophesied, neither shall they weare a rough garment to deccieue. But he shall say, I am no Prophet : I am an husband-man : for man taught me to be an husband-man from my youth vp. And one shall say vnto him, what are these woundes in thine handes ? Then shall he answer, thus was I wounded in the house of my friendes.* *Zach. 13. v. 2. 4.*

3.

Instruction to them to whome is committed the office of Government, that they exercise discipline as wise Physicians minister physicke, when it is needfull : that which is whol-

Vse.

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some,

Prover. 27. v. 26.

some, so much as is requisite, and in such manner as may best helpe the working of it. Neuer to correct but when there is iust cause, nor any other persons, but such as are in fault: for it is as great an injury to inflict punishment vpon the innocent, and such as are guiltlesse, as it is an absurdity to apply a corrosiue, or launcing knife to the sound and whole parts of the body. *Surely it is not good to condemne the iust, nor that Princes should smite such for equity.* And as care is to be had that the iust be not punished, because that were to make a wound, and not to heale one, so is it not meete that the wicked should be spared, least they perish by their malady of sinne through want of so necessary a medicine: but let a right end be alwaies proposed, and moderation and iustice vsed, rather to heale his sinnefull hart that doth offend, then to ease his wrathfull stomacke that is offended. And let them also be admonished, whose vicers of vicious behaviour are to be tented with the rodde of correction, that they take not the outward application of stripes, or other punishments to be sufficient for their curing. The humours that doe fecde their sores, doe issue from their soules, whatsoever their faults be, and therefore they must haue Godly sorrow, and humiliation applyed inwardly vnto them, or else all the strokes that light vpon their bodies, will doe more hurt to conuince them of obstinacy, then worke any good for their amendment. And so after man hath done with chastisements, they prouoke God to beginne with plagues, and curses: and then their bodily paine which they made not better vse of, will be a foregoer of their spirituall torment, from vvhich they shall neuer bee deliuered. Happy therefore is he that striketh his hart with Godly internall grieve or feare, when God or Man doth smite his flesh, with externall afflictions or scourges: for that short and momentary smart and mourning is made a meanes of his reuocation, and so by consequent of his perpetuall comfort and blessednesse.

F I N I S.

